

“The Rules of Temur” The Great Wise Amir Reflection of Temur’s Spiritual Image

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Abstract: The article studies the spiritual categories that define the personality of Amir Temur based on the treatise “The Rules of Temur”. Temur attached great importance to improving the living standards of the people and at the same time enriching their spirituality. As a result, prosperity and administration were established in the country. The well-being of the people was ensured, madrasas and mosques were built. Full conditions were created for scholars and virtuous people.

Keywords: “The Rules of Temur”, Amir Temur’s personality, council, consultation, Chinigizi, Tubak Bahadir, Shiraz.

Introduction

“We considered directing efforts towards the improvement and welfare of citizens as one of the obligations of the ruling guidance and the traditions of the world” .

The first article of “Temur’s Regulations” begins by emphasizing that the appeals in the letter of Timur to his elder Zayn al-Din Abubakr Taybodyy became a lifelong principle for him: “My elder Zayn al-Din Abubakr Taybodyy wrote to me: Abumansur Temur, in the affairs of the kingdom, follow four things, namely: 1) hold a council (with yourself); 2) hold consultations and advice (with others); 3) make firm decisions with vigilance and deliberation; 4) be careful. Because a kingdom without a council and consultation can be compared to an ignorant person whose actions and words are all wrong, and his words and deeds will bring regret and remorse. Therefore, in governing the kingdom, act with consultation, advice and precaution, so that in the end you will not regret and regret.

And this too I know that some of the affairs of the kingdom are carried out with patience, and some are carried out with ignorance and inattention. After being warned about the events, it is permissible to say that all the affairs should be carried out with determination, patience, endurance, vigilance, caution and courage.

The ruler turned the guidance in this letter of his spiritual teacher into the spiritual pillar of the state he founded. He called it the guiding guide. The principle that nine percent of the affairs of the kingdom should be carried out by consultation, arrangement and council, and the remaining one percent by the sword was also a conclusion that Timur drew from the advice given in the letter above. The fact that the “Temur Regulations” begin with the teachings of the pir itself indicates that the author of the book is a person of high spirituality and knowledge, while the conclusions drawn based on the principles in the letter show the incomparable role of thinking for the leader of the empire. The logical consistency in the letter of the master and the conclusions of the master is at a high level. Simply put, how much Timur took the guidance of the pir of Toybodi as the basis for the empire, and how he developed it with high thinking. Amir Temur deeply understood that by taking the guidance of the master about the need

for intelligence, advice, vigilance and caution in governing the country as the basis for the empire, it was possible to achieve justice in governing the country. Justice was the first conclusive principle of the Great Amir Timur in governing the empire, his lifelong guide.

The spiritual qualities of Timur's personality are also vividly expressed in the following verse, which states the condition for defeating the enemy army; "I have seen in my experience that one determined, enterprising, alert, experienced, and courageous man is better than a thousand inexperienced and indifferent men.

I have also seen in my experience that defeating an enemy army is not due to the large number of troops, nor is defeat due to the small number of soldiers. Rather, victory is due to the help of (God) and the planning of His servant. For example, I, having consulted and planned, marched on the Karshi fortress with two hundred and forty-three people. Amir Musa and Malik Bahadir were guarding the fortress and its surroundings with twelve thousand horsemen. But the help of God Almighty arrived, and through the correct planning I used, I captured the Karshi fortress." There are many such examples in Sahibkiran's battle experience. In his rules, determination, vigilance, intelligence, courage and skill were considered important conditions for victory in battles. Therefore, Timur did not spare his kindness and generosity from warriors who possessed such qualities. He also followed the above-mentioned method in choosing the members of the council. That is; "I have also learned from my experience that only those who are loyal in their words and who do not leave what they intend to do without doing it, without giving any reason, can become members of the council.

There are two kinds of advice. One is what is said on the tip of the tongue, and the other is what comes from the heart. (I heard) what is said on the tip of the tongue. I would pour the advice spoken from the heart into the ear of my heart and put it in my mouth."

A particularly important aspect of Timur's tuzuks is that they are a whole work that enriches each other on a logical basis.

Many contemporaries wrote that Timur was farsighted or that he foresaw the outcome of any undertaking. This can also be substantiated by tuzuks. "I used consultation in my affairs at first, when I started to do something, I would determine measures in advance, and I would start work, having thought about how this work would end; then, when the time came, I would bring it to an end (as I intended) with the right measures and firm determination, or with prudence and caution, or with foresight and foresight."

Even when the power of Timur's state was gone and the foundation of the kingdom was eroded He did not repent and regret his actions. "My condition became very serious. But my heart was full. "I would never regret having done this," wrote Amir Timur in the early days of the history of the empire. Indeed, the path taken, the possible consequences, with all its difficulties, were foreseen or were clear in Timur's thoughts. This incident is connected with the time when the sahibkiran left the city of Samarkand and settled in the mountains of Samarkand with an army of sixty cavalymen and his relatives. At that time, although there were very few of them, only truly loyal people followed him and left the city. Timur's goal was to gather truly loyal people around him. The formation of an army against the Genghis Khan began with this small number of people. But even if the situation worsened, the sahibkiran could not be turned away from such a great goal, since the goal was to seize the throne of Samarkand and lay the foundation for his just empire. Severe difficulties shook Timur's will "Tokal Bahadir came to me with a thousand horsemen. Together with my sixty horsemen and my brother-in-law Amir Husayn, who had joined me on the way, I faced the enemy army of a thousand horsemen and entered into battle. In this battle, I showed such bravery and endurance that fifty of his thousand men remained, and only ten of my sixty horsemen remained. Nevertheless, the victory was on my side and I put them to flight" . It was after this battle that the Genghisids were afraid of Timur. The sahibkiran

considered this victory as a sign of goodness. Consequently, the process of gathering troops after this battle also accelerated significantly and a step was taken towards conquering the possessions of Movorunnahr.

At this point, let us dwell on Timur's inherent sincerity. When Sahibkiran gathered an army with the aim of capturing Movorunnahr and, for certain reasons, wandered in the mountains and gorges, he encountered the navigators who were looking for Timur but could not find him. "As soon as their eyes fell on me, they dismounted and left. I also dismounted and hugged each of them. I placed my mandala on the head of Toghluq Khoja. I tied my very finely crafted, gold-decorated belt around the waist of Amir Saifuddin. I put my cloak on Tubak Bahadir. Their hearts softened and they were deeply moved. I was also deeply moved... The next day, Sher Bahram also came. He had left me when he was young and had longed for the land of India. He regretted what he had done and asked for my forgiveness. I took him in my arms and accepted his apology. I showed him so much kindness that he was completely free from embarrassment .

The stories of putting one's own mandali (headgear) on someone else's head are often found in the tūsūks.

When the time comes, it is a sign of great sincerity and justice to be able to draw correct and reasonable conclusions from the rumors spread about oneself in the country. "After I won the victory over the emirs of the Jeta army, a news spread in the land of Turan that I had attacked only because I claimed the kingdom. Therefore, I resolved to rule with justice" .

In "The Statutes of Timur," the profound meaning of Timur's spiritual image is also clearly reflected in his forgiveness. In the section titled "My Council on Conquering Those Who Have Done All Kinds of Evil to Me, and Who Have Been Afraid of "They Will Kill Me" for Their Misdeeds," the following incident is mentioned; "After Amir Husayn was captured by me, his servants and emirs suspected that "they will kill us now." At first, my intention was to kill them, but later, "They are warriors, aren't they?" I pardoned them and reassigned them to the military."

Their chief emir, who was the governor of Badakhshan, was a man who had come face to face with me in many battles and crossed swords with me. Because when he heard that Amir Husayn had been executed, he was afraid of my wrath and kept himself alert, and if I had gone and sent an army to capture him, I would not have done the right thing. I behaved as if I had forgotten him and used this measure: in meetings and gatherings, I remembered him with kind words, praising his courage and bravery, until his friends wrote to him: "Amir Temur is in a position of mercy and grace towards you." He wrote to me under duress and, hoping for my mercy and grace, came to me for refuge.

Sahibkiran is a people-oriented ruler in the literal sense of the word, fighting to ensure justice, peace and a prosperous life in the country. "Amir Sahibkiran," says Nizamuddin Shami, "deeply investigated the condition of the subjects, took the honor of the oppressed from the oppressor, and showed kindness in obtaining information about the ruin and prosperity of the country. Putting everyone's rights in their place, he honored each category of the people with various kindnesses: glorifying and respecting the sayyids, giving robes and gifts to the emirs, honoring and honoring the scholars, giving generosity and charity to the weak, and pleasing the subjects with peace and justice. For this, his blessed lineage received the grace and mercy of God Almighty..."

Evils such as injustice, oppression, violence, and arbitrariness were eliminated, and the interests of the people were protected. "We have considered the movement of effort, says Sahibkiran, "to be directed towards the improvement and welfare of citizens as one of the obligations of the ruling guidance and one of the sunnahs of the world." He also instructed his children to conduct policy in the same way as he had directed the countries under his control, saying: "... let him carry out this great work in such a way that it can be a guarantee for justice, truth, the necessities of government and patriotism,

and let him follow its rules in such a way that it ends with the prosperity of the world and the peaceful harmony of humanity,... let him show diligence in supporting and honoring the righteous, in repairing mosques and madrasas, and in increasing the number of good schools, and let him consider it necessary and necessary to eradicate corruptors, bandits, criminals and robbers, as well as the increase in acts contrary to Sharia, and unworthy laws and regulations. Only in this way will the affairs of the country go smoothly: the position of the kingdom and the right guidance will be stable.”

Amir Temur acted so thoughtfully that he believed that maintaining the power of the empire depended not on the military, as some tsars thought, but primarily on ensuring the peace and interests of the people. This increased the love of the people for their ruler and state, and when the time came, they would risk their lives and property for them. It should be said that the ruler acted not only in the interests of Turkestan, but also of the people of other countries. He entrusted his sons, who were appointed governors of those lands, with a policy aimed at justice and truth, improvement and development.

The noble character inherent in the ruler is also manifested in the course of his military campaigns. In particular, when his bitter enemies begged for forgiveness and pardon, he replaced their respect and honor with valuable gifts. The places destroyed by wars were immediately restored, new cities were built. In particular, “With the blessings of the honorable step of Amir Sahibkiran, Shiraz was safe for some time and became prosperous. People lived close to comfort and far from difficulties and troubles. Charity buildings, mosques and madrasas were built in several areas. Running water was brought to some neighborhoods of the cities. Due to the fact that his great contribution was aimed at the well-being of the people of the world and was spent on this, this is what appeared in the mirror of his clear heart: “Just as we built famous places in the country of Turan, we will also leave monuments of our master in the country of Iran...” “A great gesture was made to build a city in a certain area in the land of Baylakon. They drew the outline of a city: it consisted of a wide wall, a deep ditch, a square-shaped market, many houses, a bathhouse, a palace, a square and meadows. The circumference of the city wall is two thousand four hundred gaz in the standard gauge, the width of the wall is eleven gaz, the height of the wall to the top of the battlements is about fifteen gaz, the width of the ditch is forty gaz, the depth is about twenty gaz, houses for guards and watchmen are marked along the city wall... In such a dry desert, without any preparation, without gathering tools and equipment, the construction of such a lofty building and high city was completed in a month.

The Sahibkiran pursued a just policy in the countries under his rule, focusing on their nationality, race, and religious views. He respected their culture and language. This can be seen when people of different nationalities participated in a banquet organized by the Sahibkiran for the people in Samarkand: “Musicians from different countries, with different languages and clothes, artists and craftsmen from every climate, gathered in groups and adorned themselves with ornaments, jewelry, and clothing fabrics that were customary in each land. Beautiful musicians and beautiful singers were engaged in playing words, singing, and composing melodies in Persian, Ajam, Arabic, Turkish, Mongolian, Chinese, and Altai styles.” Sahibkiran, who listened to and watched the wonderful and unique songs and dances of artists from different countries and nations with interest, said to the community: “There is no equal, God... the example of the sun illuminating the world, recognizing the far and the near as the same, making it a condition for us to see the strong and the weak, the poor and the honorable, the big and the small in all countries and nations as the same under the protection and mercy of our grace, and to make each person enjoy the products of the great state according to his position.”

The fact that Sahibkiran looked at the peoples of foreign countries with kindness and friendship in the Middle Ages shows that he was an unprecedentedly patriotic and noble person. Interethnic harmony and religious tolerance were of great importance in the policy of Timur’s statehood. We know

from history that even in times when it became customary for rulers and their subordinate officials to discriminate against foreign countries, Amir Temur did not act in this way. Sahibkiran, thinking far ahead, ensured the priority of justice in state policy. As mentioned above, it is also of great importance that every citizen was given the right to express his grievances and grievances directly to Sahibkiran without hesitation or fear. This, in turn, is a unique manifestation of Sahibkiran's humanism and oriental democracy. The justice that Amur Temur advocated and firmly practiced had a deep meaning. Sahibkiran also attached great importance to enriching the living standards of the people and, at the same time, their spirituality. As a result, prosperity and administration were established in the country. The well-being of the people was ensured, madrasas and mosques were built. Full conditions were created for scholars and virtues. Prosperity was achieved through the extensive development of agriculture, crafts, and internal and external trade, and the interests of the working people were protected by the state.

Amir Temur's activities were highly appreciated even in those days. For example, the judge of the judges of Egypt and the famous historian Waliuddin Abdurrahman ibn Khaldun addressed Sahibkiran with the following words: "O God of the Universe, O Mawlana Amir! Give me your hand, which is the key to the conquests of the world, so that I may have the honor of kissing it... Mawlana Amir! Egypt is free from the rule of a viceroy other than you, and there is no command in it other than yours. There is no one who is equal to you, not in my lineage, my family and circumstances, my homeland and country, my friends and brothers, my relatives and friends, the kings of the worlds, all the backs and fronts, but even among all humanity. I only regret that my life has passed in vain and my time has passed without benefit. Why did my eyes not attract the rays of your image? May I once again be under your protection I begin my second life... I will devote my eternal life to your service, find my lost life and cling tightly to your sunbeam. I consider this time to be the most honorable of my life." These lines give a sincere assessment of the personality of Temur and his deep spiritual world.

So, as the first President of our Uzbekistan, Islam Karimov, admitted, "the sense of honesty and faith, the criterion of piety constitute the content of Amir Temur's life. Although he conquered almost half of the world, he deeply understood that power is not in force, but in justice."

Amir Temur entered world history not only as an outstanding commander and statesman who created a powerful and prosperous state, became one of the original cultural and spiritual centers of the medieval world, made Samarkand its capital, a unique creation of human intelligence and talent, famous for its unique architectural monuments that have survived to this day. Amir Temur also became famous for caring for scientists, philosophers, architects, poets, hafiz and mashshaks. The Timurid era was truly an era of Eastern Renaissance, which ensured the unprecedented development of science, culture and education.

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