BG Pulse Journal USA
ISSN:1947-2536 http://www.bgpulseusa.com/index.php/bg

STATE GOVERNANCE AND SPIRITUALITY IN THE WORK "TEMUR TUZUKLARI" (THE INSTITUTES OF TEMUR)

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doi:https://doi.org/10.5281/zenodo.23335139

Abstract. This article examines the great achievements of Sahibqiran Amir Temur in world history and the significance of his work "Temur Tuzuklari" for the governance and spiritual life of his state. It analyses the principles on which Temur built a centralised state, the twelve tuzuklar and the twelve rules of conduct set out for the ruler, and the influence of these ideas on the constitutional foundations of modern Uzbekistan.
Keywords: Amir Temur, "Tuzukot", "Temur Tuzuklari", Sayyid Mir Kulol, Sayyid Baraka, Ibn Arabshah, Nizamuddin Shami, Sharafuddin Ali Yazdi, Abdurazzaq Samarkandi, Davlatshah Samarkandi, Clavijo, "Rosti-Rusti".

Introduction: In the fourteenth century, the great commander Sahibqiran Amir Temur founded the mighty Timurid state. He established his empire over an area of 1.5 million square kilometres, encompassing Central Asia, Kazakhstan, the northern Caspian region, the Urals in the north, Siberia in the west, central Kazakhstan and the southern foothills of the Tian Shan in the east, the Pamir highlands and the Kopet Dag foothills. Twenty-seven kingdoms were united under his authority.

From the borders of China to the lands of Eastern Rome and Egypt, Amir Temur brought the territories together into a single state under the banner of Islam. The centralised and robust state established by Sahibqiran demonstrated its strength for nearly one and a half centuries. This is explained by the fact that it was founded on justice and the Sharia, and that Temur followed the counsel of his teachers and spiritual guides, Sayyid Mir Kulol and Sayyid Baraka [1].

One of our spiritual roots is the spirituality of Temur. By laying the foundations of a centralised statehood and a system of legislation unparalleled in human history, this powerful source has come to be studied in almost every country of the world and retains its great significance today. It is only in our own time that we are coming to realise how indispensable this spirituality is, and how precious it is to our people as they advance towards a great future [2].

In implementing the important principle of "from a strong state to a strong civil society", we rely first and foremost on the strength and capacities of such social institutions [3].

Main body: Amir Temur was a great statesman who knew how to value people and how to tell them apart. There is a wise saying in the Muslim tradition: "The best of men is the one whose two hands are both upright; he does good not with one hand alone, but with both." Amir Temur did good with both hands to friend and foe alike, and urged others to do the same. This can be clearly seen in the "Tuzukot", in the works of such historians as Ibn Arabshah, Nizamuddin Shami, Sharafuddin Ali Yazdi, Abdurazzaq Samarkandi and Davlatshah Samarkandi, and in the diary of Clavijo.

In his "Temur Tuzuklari", Amir Temur summarised the practices he had followed into twelve tuzuks, so that they might serve as a guide in the governance of states. They are as follows:

First tuzuk: to support the religion of Islam;

Second tuzuk: to support the twelve estates and categories of the population and to consult with them;

Third tuzuk: to conduct the affairs of the realm through benevolence, patience and compromise;

Fourth tuzuk: to govern the affairs of the realm on the basis of custom tura and the tuzuk;

Fifth tuzuk: to reward the military appropriately (with ranks, gold and silver), with Amir Temur giving particular attention to the fact that, with their support, he had taken the thrones of twenty-seven kings; and to renounce personal comfort in the affairs of the realm;

Sixth tuzuk: to be just, fair-minded and forgiving, even towards those who have caused harm;

Seventh tuzuk: to show due respect to the learned and the wise, to help the poor, and to keep slanderers at a distance;

Eighth tuzuk: to bring every undertaking to completion, to refrain from anger, to study the laws and way of life of the sultans of the past and draw conclusions from them, and to avoid tyranny and corruption;

Ninth tuzuk: to take the mentality of the local people into account when learning about the condition of the inhabitants of each land;

Tenth tuzuk: to show respect to every person who wishes one well, and to show benevolence even to those who have strayed but come back having recognised their mistake;

Eleventh tuzuk: not to forget the service of those who stood shoulder to shoulder with him in attaining his rank (rewarding them with property and cash);

Twelfth tuzuk: to respect the soldiery regardless of whether they were friend or foe, and not to trust traitors [4].

Relying on these twelve tuzuks, Amir Temur regulated relations with the twelve categories of people in the country and conducted the affairs of the realm. To keep the country under his control, he adopted twelve further rules of conduct as his guiding principles. They are as follows:

First, the ruler must keep his word, that is, no one may infringe upon it.

Second, the ruler must be devoted to justice and keep fair and honest viziers by his side (the aim being to have allies who support the ruler in his pursuit of justice).

Third, to ensure that no one interferes with the rulings issued by the ruler.

Fourth, the ruler must be firm in his decisions.

Fifth, to ensure that the ruler's decree is enforced and carried out, even if some consider it harmful.

Sixth, not to hand over the affairs of the realm entirely to another (here the world is likened to an unfaithful wife), but to divide these affairs among several trustworthy persons.

Seventh, to hear everyone's opinion in matters of rule and to make timely use of the most beneficial one that finds favour with the ruler.

Eighth, not to act in affairs of the realm according to the words and conduct of others.

Ninth, to ensure that the majesty of the ruler is such that no one dares to resist his orders and decrees.

Tenth, for the ruler to carry out any undertaking of his own free will.

Eleventh, to ensure that no one becomes the ruler's partner in the affairs of the realm.

Twelfth, the ruler must keep himself informed about the circumstances of those close to him, that is, he must prevent treachery, espionage and slander [5].

Throughout his life, Temur faithfully followed the highest human virtues ordained by God. In his testament to his children he says: "… It is your duty to heal the ailments of the nation. Look after the weak, and do not cast the destitute into the oppression of the wealthy. Let justice and

kindness be your programme and your guide." It was only natural that a ruler who valued justice so highly should enjoy great authority and esteem among the people.

Temur's maxim, "Strength lies in justice", did indeed become a slogan, and we can see that it has acquired the character of an expression that resounds for all ages.

Amir Temur organised the central state system to be compact and efficient, paying attention to quality rather than quantity.

In determining state policy and putting it into practice, the "Rosti-Rusti" principle, which expresses the ideas of the Naqshbandiya Sufi order, was taken as the basis. Sahibqiran refined this idea and formulated the famous rule "Strength lies in justice", which had not previously been widely applied in the practice of states. He appointed faithful and honest people to the affairs of state. He considered the governance of the state to depend on four factors: (1) the throne (saltanat); (2) the treasury; (3) the army (sipoh); and (4) the common subjects (raiyat). In the conduct of the realm, attention was given to the question of viziers. A vizier was required to possess four qualities: (1) noble and pure lineage; (2) intelligence and sagacity; (3) awareness of the condition of the subjects and the army; and (4) patience and a peaceable disposition [6].

In order to strengthen the state and develop society, the executive system and the role of the ministries were of great importance in the time of Amir Temur. A demanding executive mechanism founded on strict discipline was needed in order to regulate political, social, economic, legal and cultural relations properly and to use them for the benefit of society. Sahibqiran was able to create precisely such a system [7].

The eminent Russian scholar D. Logofet, after studying "Temur Tuzuklari", gave it high praise, describing it as a constitutional code that had emerged in Turkestan five hundred years before it did in Europe, in other words, as the Constitution of the realm of Amir Temur. It is therefore no coincidence that, in the early years of independence, during the discussion of the draft Constitution of the Republic of Uzbekistan, it was proposed that our Basic Law be called "Tuzuklar" [8].

Proceeding from the demands and needs of his time, Sahibqiran Amir Temur improved the governance of the state and gave it a new spirit and content. Although the structure of the state was based on military and political order, it was designed to ensure the development of society and to safeguard the interests of all social strata.

The legal views of Amir Temur and his system of legislation were reflected in all spheres of life throughout the Timurid realm and were of great practical importance. In particular, they served to ensure the safety of the Great Silk Road, thereby contributing significantly to the development of trade and bringing the countries of East and West closer together.

The third paragraph of the Preamble to the Constitution of the Republic of Uzbekistan states that this Basic Law was adopted "relying on the scientific, cultural and spiritual heritage of our great ancestors, who made an incomparable contribution to world civilisation". The legal, political and historical sources inherited from Amir Temur and the Timurids undoubtedly constitute the most important part of the historical experience of the development of Uzbek statehood. These include, above all, many rare works such as "Temur Tuzuklari", "Boburnama", "Jahongir Tuzugi", "Humoyunnama" and "Zafarnama".

The legal norms and standards left by Sahibqiran have been creatively used, in light of the requirements of the times, in various parts and chapters of our Constitution, including certain articles of the chapters "The Oliy Majlis of the Republic of Uzbekistan", "The President of the Republic of Uzbekistan", "The Cabinet of Ministers", "The Judiciary" and "Defence and Security".

On 30 June 2017, in his address to the Fourth Congress of the "Kamolot" Youth Social Movement, the President of the Republic of Uzbekistan, Sh. M. Mirziyoyev, put forward a proposal to name the cadet schools that provide military education and upbringing for young people "Temurbeks' School". The proposal was received with great satisfaction by young people.

The state-building and military art of Amir Temur served for many centuries as a model and example for the states of East and West. During his time, culture, science, architecture, the fine arts, music and poetry flourished as never before, and many traditions of our people reached maturity. The boundless care and generosity that Amir Temur showed to people of culture and religion are especially exemplary.

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