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The great wise Amir in “Temur's Regulations” Reflection of Timur's spiritual image

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We have considered directing efforts toward improvement and citizen welfare to be one of the duties of ruling guidelines and the sunnahs of worldliness.

Nizamuddin Shami

Abstract. Based on the treatise "Temur Tuzuklari," the article explores the spiritual categories that define the personality of Amir Temur.

“The first article of the "Temur Tuzuklari" begins by emphasizing that the following exhortations from the letter of Temur's mentor, Zayn al-Din Abubakr Taybadi, became a lifelong principle for him: "My mentor [1]Zayn al-Din Abubakr Taybadi wrote to me: Abumansur [2]Timur, in matters of the kingdom, follow four things, namely: 1) (with yourself) consultation; 2) consult (with others); 3) make a firm decision with vigilance and consideration; 4) be careful. Because a kingdom without council and consultation can be compared to an ignorant person whose all deeds and words are wrong, whose words and deeds bring regret and regret to the head. Therefore, when governing the kingdom, act with consultation, advice, and foresight so that you do not end up regretting it.

"Know also that part of the affairs of the kingdom are done with patience and endurance, and another part is done by pretending not to know or not to see." After being informed about the measures, it should be said that all work will be carried out with determination, patience, endurance, vigilance, caution, and diligence.

Sahibkiran turned the instructions in this letter of his spiritual mentor into the spiritual pillar of the state he created. This is what he calls a guiding guide. The principle that nine parts of the state's affairs should be carried out through consultations, events, and councils, while the remaining part should be carried out by the sword, was also a conclusion drawn by Timur from the advice given in the above letter. The very fact that the "Temur Tuzuklari" begins with the teachings of the pir means that the author of the book is a person of high spirituality and knowledge, and the conclusions drawn based on the principles of the letter show the

[1] Zayn al-Din Abubakr Taybadi, a major Sheikh and Sheikh-ul-Islam from Khorasan; One of Amir Temur's pilgrims. Currently, there is a city named Taybad in the Khorasan province of Iran, on the border with Afghanistan.
[2] Abumansur is an honorary title given to Amir Temur by the scholars and mashoikhs, the lexical meaning of which is victorious.

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incomparable role of thinking for the leader of the kingdom. The logical consistency in the teacher's letter and the Sahibkiran's conclusions is at a high level. Simply put, Timur took the teachings of Pir Taybadi as a basis for the kingdom and developed it with high thinking. Amir Temur deeply understood that it was possible to achieve the rule of the country with justice as a result of taking the teacher's instructions about the need for mind, advice, vigilance and caution in governing the country as a basis for the kingdom. Justice It was the first final principle of Great Amir Temur in governing the kingdom, his lifelong guide.

The spiritual qualities of Timur's personality are also vividly expressed in the following constitution, which indicates the condition for defeating the enemy army; "My experience has shown that one man, firm in his resolve, enterprising, vigilant, battle-hardened, and courageous, is better than a thousand inexperienced, indifferent people."

I also saw in my experience that the victory over an enemy army is not due to the number of troops, and the defeat is not due to the lack of troops. Rather, victory is with the help (of God) and the providence of His servant. For instance, after consulting and taking measures, I marched against the Karshi fortress with two hundred and forty-three men. Emir Musa and Malik Bahadur were guarding the fortress and its surroundings with twelve thousand cavalry. But with the help of the Almighty, I captured the Karshi fortress through my own correct measures. There are many such examples in the experience of Sahibkiran's battle. In his edicts, determination, vigilance, wisdom, courage, and skill were evaluated as essential conditions for winning battles. Therefore, Timur did not spare his kindness to warriors who possessed such qualities. In selecting the members of the council, he followed the same path as mentioned above. That is; "I have also experienced that only people who have unity in their words and do not leave what they want to do without showing any reason can be members of the council.[3]

The council is of two kinds. One is what is said on the tip of the tongue, the other is what comes from the heart. I heard it on the tip of my tongue. And the advice given from the heart, I would pour into the ear of my heart and put into my heart.

An important feature of Timur's tuzukes is that they are a single work that enriches each other on a logical basis.

Many contemporaries wrote that Timur was farsighted or could foresee the results of any undertaking. This circumstance can also be justified by the tuzuk. "In all my affairs, I first used counsel and advice; when I set out to do a job, I would set out measures in advance, and I would begin the work with reflection on how it would end; then, when the time came, I would bring it to an end (as desired) with the right measure and firm determination, or reason and prudence, or with foresight."

Even when the strength of Timur's state declined and the foundations of the empire were destroyed, he did not regret the path he took. "My condition has worsened." But he was calm. I never regretted that I did this wrong," Amir Temur wrote in the early stages of the history of the empire. Indeed, the outcome of the chosen path and the possible consequences, with all their difficulties, were foreseen or clear in Timur's reasoning. This event is related to the time when Sahibkiran left the city of Samarkand and settled in the mountains of Samarkand with sixty

[3] In the Tehran edition of the work, it is indicated as "two thousand cavalrymen."

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cavalry and his relatives. At that time, only very few, but truly loyalpeople followed him out of the city. Timur's goal was also to gather true loyalists around him. The formation of an army against the Chingizids began with this small number of people. But even if the situation worsened, the goal was to seize the throne of Samarkand and establish a just kingdom, and it was impossible to turn the Sahibkiran back from such a great goal. Heavy difficulties could not break Timur's will. "Tokal Bahadur took a thousand horsemen and came against me. Together with my sixty horsemen and my brother-in-law Amir Husayn, who joined me on the way, I faced the enemy army of a thousand horsemen and entered the battle. In this battle, I displayed such bravery and resilience that out of his thousand men, only fifty remained, and out of my sixty horsemen, only ten remained. Nevertheless, victory was on my side, and I drove them away. [4]It was after this battle that the Genghisids began to fear Timur. Sahibkiran regarded this victory as a good omen. Consequently, the process of gathering troops after this battle also accelerated significantly, and a step was taken toward the conquest of Mawarannahr.

At this point, let's focus on Timur's unique sincerity. When Sahibkiran gathered an army with the aim of conquering Mawarannahr and, for certain reasons, wandered through the mountains and gorges, he encountered warriors who were unable to find Timur. "As soon as they caught sight of me, they almost lost their temper and dismounted." I also dismounted and embraced each of them. I placed my mandolin on Togluk Khoja's head. I tied my belt, which was very delicately crafted and decorated with gold, around Amir Saifuddin's waist. I put my shepherd on Tubak Bahadur. Their hearts softened and they were deeply moved I was also deeply moved...The next day, Sher Bahrom also came. He had left me because he was too young and had longed for the land of India. He regretted his actions and apologized to me. I took her in my arms and accepted her apology. I showed him so much kindness that he completely freed himself from embarrassment."[5]Instances of putting one's own mandal (headgear) on others' heads are common in good deeds.

Being able to draw correct and rational conclusions from rumors circulating among people about oneself at the right time testifies to high sincerity and justice . "After my victory over the emirs of the Jeta army, news spread throughout Turan that I had attacked only because I claimed the throne." Therefore, I resolved to rule with justice."[6]

In the "Temur's Regulations," the depth of Timur's spiritual image is vividly reflected in his forgiveness. In the section entitled "My advice to make friends with those who do me all sorts of bad things, are afraid and are afraid that they will kill me for their actions" - such a story is given; "After Emir Husayn was taken prisoner by me, his nukers and emirs suspected that he would now kill us." At first, my intention was to kill them, but later, thinking "after all, they are warriors," I forgave them and appointed them as soldiers again."

Their chief emir, who was the ruler of Badakhshan, was a man who had faced me in battle many times and cut me with his sword. When he heard that Emir Husayn had been executed, he

[4] Timur's constitutions. Tashkent "Sharq" 2005, p. 22.
[5] Timur's constitutions. Tashkent "Sharq" 2005, p. 28.
[6] Timur's constitutions. Tashkent "Sharq" 2005, p. 31.

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became wary, fearing my wrath, and it would have been wrong of me to send an army to capture him. I acted as if I had forgotten him and took this measure: at meetings and gatherings, I remembered him with kind words, praising his courage and bravery, so that his friends wrote to him: "Amir Temur is in the status of mercy and grace towards you." He sent me a letter of complaint and came to me, hoping for my mercy.

Sahibkiran is a truly people-loving ruler who fights to ensure justice, peace, and a prosperous life in the country. "Emir Sahibkiran," says Nizomiddin Shami, "profoundly inspected the condition of the subjects, took vengeance on the oppressed from the oppressor, and showed favor by obtaining information about the ruin and prosperity of the country. Putting everyone's rights in their place, he honored every category of the people with various kindnesses: he delighted the sayids with glorification and respect, emirs with robes and gifts, scholars with respect and honor, the weak with generosity and charity, and the subjects with peace and justice. Therefore, his blessed lineage received the grace and grace of the Almighty..."[7]

Vices such as injustice, oppression, violence, and arbitrariness have been eradicated, and the interests of the people have been protected. "The act of striving," says Sahibkiran, "towards improvement and citizen welfare was considered one of the duties of the rulers' instructions and a sunnah of worldliness". He also instructed his sons to conduct the policy shown to the countries under his rule, saying: ..." take this great work in such a way that it can be a guarantee for the needs of justice, truth, rule and subjectivity and follow its rules in such a way that it ends with the prosperity of the world and the peaceful harmony of humanity,... showing endurance in supporting and honoring the righteous, in repairing mosques and madrasas and in increasing the number of charitable houses13>, and find it necessary and necessary to eliminate the corrupters, hooligans, criminals and robbers, as well as the increase of illegal acts and the inadequate laws and rules. Only then will the affairs of the country go smoothly: the status of the kingdom and the right direction will be stable" .[89]

Amir Temur acted so carefully that he believed that maintaining the power of the empire depended not only on the army, as some kings thought, but primarily on ensuring the peace and interests of the people. In such a case, the people's love for their ruler and state increases, and when the time comes, they risk their lives and property for them. It should be noted that Sahibkiran acted with the interests of not only Turkestan but also the peoples of other countries in mind. He entrusted his sons, who were appointed governors of the lands, with the responsibility of pursuing a policy aimed at justice and truth, prosperity, and progress.

The nobility characteristic of Sahibkiran's personality is also manifested during his military campaigns. In particular, when his fierce enemies forgave and pardoned, he honored them and rewarded them with valuable gifts. The areas destroyed by wars were immediately restored, and new cities were built. In particular, "Shiraz, thanks to the blessings of the honorable step of Amir Sahibkiran, remained in peace and prosperity for some time." People lived near peace and far from hardships and calamities. Charitable buildings, mosques, and madrasas were built in several

[7] Nizamuddin Shami. Zafarnama. - T., 1996, p. 220.
[8] Ibid., p. 384.
[9] Nizamuddin Shami. Zafarnama. - T., 1996, p. 385.

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neighborhoods. In some neighborhoods of the cities, running water was brought. Due to the fact that his high generosity was aimed at the peace of the world's people and was spent on this, the mirror of his clear heart showed that "Just as we built famous quarters in the country of Turan, so in the country of Iran, we will leave monuments to our sovereign..." "In the land of Baylaqon, a high sign occurred for the construction of a city in one area." They drew a plan for a city: it consisted of a wide wall, a deep trench, a rectangular bazaar, many houses, a bathhouse, a palace, a square, and lawns. The circumference of the city wall is two thousand four hundred fathoms, the width of the wall is eleven fathoms, the height of the wall is about fifteen fathoms, the width of the trench is forty fathoms, the depth is about twenty fathoms, and houses for guards and guards are designated along the city wall... The sages marveled at this prosperity, the people of the world... praised it" . This information testifies to the incomparability of Sahibkiran's organizational and creative abilities. Even in the example of that newly built city, Sahibkiran's generosity and tolerance can be clearly seen.[10]

Sahibkiran operated with strict order and entrepreneurship not only in the Turkestan region but also in other places. For example, he instructed his grandson Umar, who was appointed governor of Azerbaijan and Iraq-Ajam: "Let expenses and revenues be kept in balance; only then will it be easier to govern the country, and there will be no room for tyranny." Let men tested by life, vigilant, courageous, and experienced be stationed at the borders. Advanced people with intelligence and enthusiasm should not be overlooked. It should not be forgotten that road protection is one of the most important tasks of the leadership. Do not allow merchants and passengers to be harmed". Such instructions were not given for nothing, of course. Managing financial affairs with knowledge and calculation, and taking measures to develop domestic and foreign trade, has always been of great importance in strengthening the kingdom and ensuring the well-being of the people.[11]

It is noteworthy that Amir Temur entrusted the control of justice and order throughout the empire to the intelligentsia. He ordered representatives of the intelligentsia to be sent to various places on behalf of the government to gather information about the state of affairs and report: "Emir Sahibkiran selected a group of famous and pious scholars, and each of them was nominated by the Divan of the Great with an amin to one of the ends of the country, so that they would go to the destination and get to the bottom of the country's affairs, and if any oppressed person was oppressed or any weak person was oppressed, they would remove the thorn of the damage from the oppressed people's feet, and if it was proven that something was taken from them by force, they would return it to them from the treasury property located on that side. Let them write down the situation that occurred and bring it to the court of appeal, so that they may henceforth distance themselves from the rules of that (oppression) "[12].

Sahibkiran pursued a just policy aimed at national, racial, and religious views in the countries under his rule. He treated their culture and language with respect. This can also be seen when people of different nationalities participated in the banquet organized by Sahibkiran for the

[10] Nizamuddin Shami. Zafarnama. T., 1996, pp. 197, 371, 372.
[11] Ibid., p. 383.
[12] Nizamuddin Shami. Zafarnama. - T., 1996, pp. 370-371.

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people in Samarkand: "Musicists from every country, artists and craftsmen from every climate, gathered from different parts of the world, whose languages and clothing differed from each other, gathered in groups and adorned themselves with ornaments, jewelry, and clothing fabrics customary in each country. Melodious musicians and singers were engaged in playing the saz, singing songs, and composing melodies in Persian, Ajami, Arabic, Turkic, Mongolian, Chinese, and Altai styles. Having listened and watched with interest the amazing songs and dances of artists from various countries and nations, Sahibkiran said to the community: "The incomparable God...like the sun that illuminates the world, knowing the distant and the near alike, has made it a requirement for us to see the strong and the weak, the poor and the honorable, the great and the small - all in all states and nations equally under the protection of our mercy and compassion, and to provide everyone with the fruits of a great state according to their status".[1314].

Even in the Middle Ages, treating the peoples of foreign countries with kindness and friendship shows that Sahibkiran was an unprecedentedly people-loving and noble person. In Timur's state policy, interethnic harmony and religious tolerance were of great importance. We know from history that Amir Temur did not act this way even in the times when it was customary for rulers and their subordinates to discriminate against foreign countries. Thinking ahead, Sahibkiran ensured the priority of justice in state policy. As indicated above, it is also important that every citizen has the right to express their grievances directly to the Sahibkiran without hesitation or fear. This, in turn, is a unique manifestation of Sahibkiran's humanism and Eastern democracy. The justice promoted and strictly observed by Amir Temur had a deep meaning. Sahibkiran attached great importance to improving the people's standard of living and, at the same time, enriching their spirituality. As a result, abundance and order were established in the country. The welfare of the people was ensured, and madrasas and mosques were built. All conditions have been created for scientists. Through the large-scale development of agriculture, crafts, and domestic and foreign trade, prosperity was achieved, and the interests of the working people were protected by the state.

The activities of Amir Temur were highly valued back then. For example, the judge of the Egyptian judges and the famous historian Valiuddin Abdurrahman ibn Khaldun addressed the Sahibkiran with the following words: "By God, O Maulana 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... Master Amir! Egypt is excluded from the rule of any governor other than you, or from any authority in it other than your command. There is no one equal to you among my lineage, people, state, country, friends, brothers, relatives, kings of the worlds, perhaps not even among all of humanity. I only regret that my life has been wasted, and that my time has passed in vain. Why did my eyes not absorb the rays of your face? "Well, under your protection, I will begin my second life anew..." I will devote the rest of my life to your service and, finding my wasted life, I will cling tightly to your skin. I consider this time to be the most honorable of my life". [15]These lines provide a sincere assessment of Timur's personality and his profound spiritual world.

[13] Ibid., p. 393.
[14] Nizamuddin Shami. Zafarnama. T., 1996, pp. 394–395.
[15] Ibn Arabshah. History of Amir Temur. Book 1, pp. 66-67.

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Thus, as the first President of Uzbekistan, Islam Karimov, recognized: "The sense of conscience and faith, the criterion of piety, constitute the essence of Amir Temur's life." Although he conquered almost half of the world, he deeply realized that power is not in violence, but in justice.".[16].

Amir Temur entered world history not only as an outstanding commander and statesman who built a powerful and prosperous state, became one of the true cultural and spiritual centers of the medieval world, and transformed Samarkand, a unique creation of human intellect and talent, into its capital, famous for its unparalleled architectural monuments that have survived to this day. Amir Temur was also known for his care for scholars, philosophers, architects, poets, and musicians. The Timurid era was indeed the period of the Eastern Renaissance, which ensured the unprecedented development of science, culture, and education.

[16] Amir Temur is our pride. P. 6.