



THE ROLE OF SPIRITUAL FACTORS IN AMIR TEMUR'S PUBLIC ADMINISTRATION

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ABSTRACT

There were many rulers in our nation who left honorable name and reputation in the world history. However, Amir Temur occupies a special place among them. In this article I will discuss the spiritual world of Amir Temur and the role of moral factors in his state ruling and public administration.

Keywords and phrases: *Ambiguous , niggard, resolute, noble, brave, comrade, fair, Amir Hussain, Dashti Kipchak, talent, mentor, commander, warrior, brave.*

INTRODUCTION

There were many rulers in our nation who left honorable name and reputation in the world history. However, Amir Temur occupies a special place among them. Birthday of the great ancestor was celebrated in 1996 for the first time in our country. Amir Temur ibn Muhammad Taragay Bakhodir was born on the 25th of Sha'ban in the year 736 AH (April 9, 1336) in the village of Khojailgor near Kesh (currently the city of Shahrissabz, Uzbekistan).

Numerous studies have been published that tell about the life and activity of our great ancestor during the years of independence of our country. Sources about Amir Temur and the Temurids' period were published and made available to the general public.

An in -depth study of Amir Temur's personality , military and political regimes , plays an important role in covering the history of this period.

Referring to certain sources, Amir Temur is defined as great ruler, well-versed in his religious and secular knowledge of his time, an accomplished entrepreneur, high-spirited, determined, strong willed commander and wise politician, kind and hard-tempered father, devoted to justice and fair, loyal to friends, cruel to enemies. He is regarded as an intolerant of impure and corrupt people.

Such qualities in the great emperor's spirituality have been making his reputation alive over the world for centuries. Consequently, the study of his attitude as a ruler and commander to his subordinates and soldiers is also important in developing a broader understanding of his spiritual world.

MATERIALS AND METHODS

In the historical sources of the time there are many examples as a proof of the high spirituality of the great Sakhbikiran Amir Temur. Amir Temur in his book of "Temur's collection of wisdom words" states that "... I have made nine tenth of the affairs of the state by counseling, commitments and consultation, and the other part with the sword."..[1] .

This shows that he was a keen politician, a far-sighted country ruler who put the interests of state and majority much ahead of his own .

Ancient writings abound with information about Amir Temur which can serve as a messenger of his determination and will, his kindness, compassion and tolerance, his justice and his generosity, and as a template of individual's exemplary personality .

For example, in Muinuddin Natanzi's book "Muntahab ut-tavorihi Muiniy", Temurbek in one of his battles of his early military career was severely wounded and he was left alone in a deserted area and got really depressed. At that time he saw a small injured ant who tried to climb up the stone then fall down six or seven times and he watched it eventually climb on it.

Impressed by the patience of a delicate insect, Temurbek could find strength to take up his arms, get up and head for the road.[2] . This proves that Sahibkiran Amir Temur was a person with a strong will and determination.

The loyalty of the soldiers to Amir Temur was also endless. For example, when the Mongolian army looted the Moveraunnahr region, Sakhbikiran sent a soldier of his, named Temurka with four other horsemen to Termez, Kesh and Khuzor regions to investigate the situation. Then Temurka had to pass by his home on the way. His comrades advised him to visit his family, wife and children. However, Temurka says that while Temurbek is far from his family, wife and children, it is not fair for a soldier to see his own children until his commandor sees his own. [3]

Here is another example. After the conquest of Minor Asia, Amir Temur began to occupy some of the mountain fortresses in Georgia. There was a castle in the area and it was in a very uncomfortable place to reach. One could enter the fortress only through a bridge. No

matter how hard they try, they couldn't seize it. In the end, they despair and abandon the idea of conquering the fortress.

There were two brave warriors in Amir Temur's army troops and they used to compete in heroic deeds. One of the fighters was named Pirmuhammad. He went to the fortress at night to show the courage to Amir Temur and waited for the gates to be opened and the bridge to be opened. When the bridge was lowered, Pirmuhammad started to fight against the great amount of soldiers alone, the forces were extremely unequal in the battle until other soldiers arrived. Having heard the sound of the swords, the soldiers of Sahibkiran came quickly and occupied the fort. However, Pirmuhammad was wounded in eighteen places. After telling this story to Amir Temur, he was treated by skilled physicians and promoted to commandor.[4]

The reason why his soldiers and comrades were so devoted to Amir Temur is that he has a beautiful spiritual world and appreciative attitude. After all, Amir Temur was fair to his comrades, servants and soldiers, and he would sometimes protect them from any aggression.

For example, in 1366 Amir Hussein fined several senior servants of the government, hearing this, Amir Temur ordered to pay those fines at the expense of state budget and supported them.[5]

Amir Temur was also unique in raising children. Almost all of his sons, especially Jahongir and Umarshaykh, were skilful and brave warriors. For example, in 1370, when the siege of Balkh to capture Amir Hussain was besieged, Umarshaykh was at the front line of the army. Suddenly one of the arrows fired from the fortress pierced the Prince's leg and pierced even the tip of the saddle. Umarshaykh needed to leave the battlefield due to his severe injury. Seeing this, Amir Temur orders doctors to remove the arrow. The doctors say that if the arrow is taken out, the bleeding from the veins of the leg will not stop, and that the wound should be pressed with hot iron. But the doctors thought Umarshaykh could not tolerate so severe pain so they suggested mixing the juice with anesthetics and drink it, so that he can no longer tolerate the pain. It was offensive for Umarshaykh to hear this then refused to take any pain killers, stretched out his legs bravely, and ordered them to press the heated iron.

Blood flow stops several times after hot iron was pressed into the wound. At the same time, all were strongly impressed by the prince's endurance, courage and bravery.[6]

Researchers note that Amir Temur used to have a great interest in art and literature[7]. Alisher Navoi also writes in Majolis un-nafois: "Temur Koragani ... although

did not write a poem, he was keen reader of the poetry and prose just in time and place. Even in the book "Temur's collection of wisdom words", Amir Temur admits that he wrote a Turkic short poem in response to Amir Hussain's trick:

**Ёрга еткур сабо, ким макр қилмишдир манға,
Қилди эрса кимга макрин, қайтадур бир кун анға.**

Free interpretation of meaning:

**Let winds go and make known,
If anyone does any cunning plot to me,
Whoever does that, then one day
it will come back to them again [8] .**

It is also worth noting that Amir Temur was a keen scholar of history. Past kings, commanders, were able to draw conclusions from their successes and failures.

In this regard, Sahibkiran writes in 1376 about Duke Kipchak khan Uriskhan, who were defeated by Amir Iki Temur. Noting that the envious men slandered the Iki Timur, he wrote that he had a sense of loyalty and affection in his commanders.

Otherwise, he compares and illustrates the Sasanian king, how King Hurmuz and the commander, Bahrom Chubin's story ended. The ability to analyze the relationship between the rulers and their commanders in history before doing anything suggests that Amir Temur had a profound knowledge of history[9].

DISCUSSION AND RESULTS

In the spirituality of Amir Temur, the issue of personal example also plays an important role. For example, while advising his troops on the formation of the army and the rules of warfare, the ruler himself, at the right time, insists that the individual must also fight. As an example, the year 1393 mentions the battle with the last ruler of the Celestial King Mansur[10] .

German scientist Klaus Pander states that Amir Temur, as a patron of science , had gathered around him contemporary scholars and talented people, even in many military campaigns, with great respect and esteem.[11] .

One more example can be seen in the fact that during the subsequent military advances on March 22, 1394 in the city of Sultania, Azerbaijan, Mirzo Ulugbek who was the grandson of great Ruler Amir Temur was born . Historian Sharafiddin Ali Yazdi in his book "Zafarnoma" describes the conditions of planets in Ulugbek's birth time in 8 lined poems.

From this, it is possible to say exact date of the Prince's birthday and even the hour of his birth. This means that even in the course of military campaigns, not only chroniclers or physicians were involved, but also representatives of all fields of science accompanied the great Amir Temur.[12]

According to the historians, Amir Temur did not like jokes, hypocrisy and lying. He could never imagine to be indifferent to state and public affairs, to be addicted to pleasure or meaningless extreme entertainment. When he tried to do something, he took it seriously. He demanded the same nature of behavior from his children and grandchildren.

He ruthlessly punished those who abstained from these rules. In particular, Mironshoh, who was appointed by the Sahibkiran as the ruler of the Western countries, abuses and misuses his powers, and ignores the state affairs. In 1399, his eldest wife, Khanzoda, went to Samarkand, where she told Amir Temur about the wrong commitments of her husband Mironshokh. Impressed by this, Timur began his famous seven-year march westward. Arriving in Sultoniya, Azerbaijan, he imprisoned Mironshah and his associates.

Amir Temur conducts a ritual and asks the perpetrators of the idea of punishment. However, there comes no voice from the crowd.

Amir Temur holds consultations and asks for opinion on the punishment. However, there comes no voice from the crowd. Then Mironshah and his men will be sentenced to death by Amir Temur himself. The people of the assembly then say that killing their own child is unacceptable to the Islamic law. And Sahibkiran says, "I have to establish justice in my kingdom, not in Sharia." The next day, the accused men are executed on a large square in the city. When the turn comes to Miranshah to be executed, Sayyid Baraka and other princes came to Amir Temur and begged him for forgiving his sin. Only after that, Mironshah was released and his son, Umar, was appointed in his post[13]

There are a number of examples of Amir Temur's spiritual world mentioned his name in oriental manuscripts. For example, "A true friend is never angry with a friend, but even if he is offended he accepts his friend's excuse." "The power is in justice", "One-day justice is better than a hundred days of worship", "Hostility defeats justice", "Unfair victory is not victory" and " If an enemy gives in and begs for an excuse , show kindness" and many other wisdom words. [14]

Sources say that Amir Temur was a kind and compassionate man particularly towards females. During the conquest of Iran, the ruler of one of the fortresses in the area is on the verge of treachery and fails to fulfill the agreed terms. For this he must be executed.

However, when the culprit's mother comes up and begs for an excuse, Amir Temur accepts and forgives his wrong commitment.

Another example, according to Nizomiddin Shami in 785, that is in 1383 AD, two of the women of the Sahibkiran family died Kutlug Turkon Agha and Dilshod Agha. "... A few days later, the noble sister of Amir Sahibkiran, the great woman of her contemporary period, who built madrassahs, built houses on her own expenses, and benefited the world with her goodness. She left this temporary world and joined the majority, left for Paradise. ... Amir Sahibkiran was devastated by her death. He was sad and deeply in sorrow. In the soul and in the blessed memory of the bright soul there was a grim and contemptible way; For several days, his restlessness and agony increased. He stopped doing country and state affairs. In the end, Sayyid, scholars, Mashaikhs and pious people gathered in the presence of Amir Sahibkiran, exhorting them to preach and preach, and comforting his memory with the verses and hadiths, saying: Whoever wants to live a long life, must tolerate the loss of beloved people and companions. No-one can stand against death, and no-one is given power to fight against death ".[15] Only after that, Amir Temur returned to the state affairs.

CONCLUSION

Obviously, the behavior and spirituality of such a world - renowned Amir Temur, and his kind caring compassionate nature of attitude towards the poor, women and the weak are exemplary and deserves deep appreciation. These aspects also play an important role in the spiritual development and upbringing of the present generation.

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