

ISSUES OF SPIRITUALITY IN THE STATE OF AMIR TEMUR

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Abstract:

In this article, based on sources and monographs, the personality of Amir Timur and his attitude to such concepts as loyalty, courage and decency are analyzed. friendship, justice. The examples show how Timur was far from fanaticism and sectarianism, was tolerant in religion and fair in his decisions.

Keywords: spirituality, virtue, diplomacy, intelligence, forgiveness, compassion, civil, loyal and selfless, brave and courageous people, дин арбоблари, руҳонийлар, уламолар, ziyoratgohlar, emir, state, tax, domestic life, construction, improvement, anchorage, duty.

Amir Temur was a person who understood and appreciated high human qualities. He himself was an exemplary person in this regard. That's why he was able to follow talented and pious people even during the difficult years when he came to power. He raised brave and loyal soldiers from them. Among them were Joku Barlos, Amir Musa, Amir Hinduka, Iki Temur, Suleimanshah and others. Amir Temur, using all his intelligence and abilities, was able to unite people from different directions around him. Because after the harsh Mongol tyranny, it was beyond the power of any ruler to use such diplomatic skill at the time of political chaos and economic decline. Another noble quality of Amir Temur was considered to be his forgiveness, compassion, ability to overcome the sins of others. For example, Amir Temur forgave Sardar Alibek Jonqurbani's betrayal twice and reinstated him. Or when Tokhtamish Khan, Khan of the Golden Horde, forgot his right to bread and salt, and rebelled against Temur twice, Sahib-u-Kiran-i-Sani forgave him both times. Even before his death, Tokhtamysh Khan, who came to apologize, received the ambassadors and agreed to his request to help him regain his power. Amir Temur was truly an exemplary person in terms of tolerance, generosity, and not holding grudges against each other.

Amir Temur treated his subordinates fairly and honestly in his "Tuzuklar". In particular, in "Tuzuklar" he describes it as follows: "I judged both the sinner and the innocent with mercy and justice. I won people's hearts with my charity work. I showed mercy to citizens and those under my command, I distributed gifts to my soldiers. I took the rights of the oppressed from the oppressor. The owner appreciated true friendship and attached great importance to loyal friendship. His: "I have done good to the good, and left the bad to their own evil. I appreciated whoever was my friend, I did not forget his friendship and I showed him kindness, charity, and honor. Whoever does my service, I have paid for his service. Whoever

is hostile to me, then repents and comes to me on his knees asking for protection, I forgot his enmity and showed kindness and friendship" serves as a confirmation of the above reasoning. Amir Temur greatly appreciated people who saw the ups and downs of life, loyal and selfless, brave and courageous people. He hated the evil-minded, the cowardly, the slanderer, the backbiter, and the cowards. At the same time, he was far from grudges. Whenever an enemy bowed to him, Temur respected him and turned the enemy into a friend.

Amir Temur always listened to the teachings of Shamsiddin Kulol, the guidance of Mir Syed Baraka, and the advice of Abu Bakr Tayabadi and relied on them in all his activities. Amir Temur treated religious leaders, priests, scholars with great respect. In turn, he entrusted them with certain responsible tasks. For example, in October 1393, the Sultan of Egypt sent the famous religious figure Sheikh Suvah as an ambassador to Barquq. He treated the religious figures of Samarkand, Kesh, and Bukhara with special respect. Amir Temur always took religious figures, priests, scholars under his protection and was eager to discuss and talk with representatives of science. He paid attention to this issue even during the military campaigns. When Baghdad was captured, he demanded not to harm the priests and religious figures, visited the graves of the two wives of the Prophet Muhammad (pbuh) in Damascus, Umm Habiba and Umm Salma, and ordered to build a mausoleum there. The first thing the Ummawites did in Damascus was to visit the Jame Mosque. He also visited the grave of Bilal al-Habashi, one of the close companions of the Prophet Muhammad (peace be upon him). Amir Timur ordered not to destroy the city of Homs, where the tomb of another companion, the famous commander Muhammad Khalid bin Walid, was located in Syria. He also ordered the improvement of shrines in Iran. Egyptian historian Ibn Tangribardi notes that in 1404 Amir Temur was prepared to come to Mecca, but for unknown reasons, Sahib-u-Kiran-i-Sani could not come to Mecca. Amir Temur was against any religious separatism, the conflict between the Sunni and Shia sects. In addition, he treated those who believe in other religions with dignity.

Amir Temur understood well that a person cannot live without faith. He considered religion as a force leading to the path of high perfection, a tool that brings a person to the level of spiritual perfection. That is why he highly valued the concepts of faith, spiritual purity, and honesty.

Amir Temur memorized the Holy Qur'an, understood the hadiths well, and was well versed in the science of interpretation, so he was able to speak on par with great scholars in religious debates. This shows how perfect his spirituality, faith, and religion were. Amir Temur was a supporter of Muslim beliefs serving the peace and development of society, social justice, spiritual purity, and inter-civilian harmony. There was a firm and correct understanding that together with Amir Temurdashu, he should do his religion-religion and state-state.

Ibn Arabshah described Amir Temur's attitude towards scholars and scholars and wrote: "Amir Temur was kind to scholars and kept Sayyid Sharifs close to him. He showed full respect to scholars and virtues and gave them priority over anyone else. In fact, Amir Temur was very fond of scholars and virtues, and he himself was well-versed in a number of

sciences. In particular, he loved and appreciated the sciences of history, philosophy, mathematics, geometry, architecture, astronomy, and poetry. Ibn Arabshah also emphasized the considerations in this regard in his work.

The great thinker and great poet Alisher Navoi, describing the activities of Amir Temur, described the following: "Where Temur meets people of science, culture and art, he takes them under his patronage, shows respect to them, attaches importance to their education, and honors them in his supreme assembly." used as a (consultant) and in other positions." Amir Temur was a person who knew three of the most common languages of the East - Arabic, Persian, and Turkish - and was well-versed in a number of historical sources. His great respect for family-marriage relations, women, and his views on children's education deserve high attention. In the presence of Amir Temur, gossiping about women, violence against women and similar words are forbidden. He was able to punish the perpetrators of violence against women. He was also kind and generous to his wives, daughters and other women. Amir Temur gave certain freedoms to women, allowed them to participate in official ceremonies and parties. Klaviho emphasized that Amir Temur's beloved wife Saraymulkhanim took part in the official ceremonies. Amir Temur built a number of buildings for his female relatives. For example, the fact that he built Behisht garden named after his wife Tuman, Dilkusho garden named after Tokal, sister Kutlug Turkon, sister Shirinbeka, and Bibikhanim's mother serve as a logical confirmation of the above statement. He saw the issue of marriage as an "important matter at the level of state affairs".

Amir Temur brought the slogan "Strength is justice" to the level of state policy as early as the 14th century. Throughout his life, Sahib-u-Kiran-i-Sani took this slogan as a program. This moral-spiritual criterion in the state of Amir Temur is important for all eras, and has been gaining actual importance in the life of mankind until now. Amir Temur strictly adhered to this principle in military art, tax policy, treatment of raiyats, his state administration system, treatment of subordinates. Amir Temur did not allow manifestations of bigotry, division, and sectarianism during his reign. He has done important work in terms of peace, tranquility and security. In this regard, Sahib-u-Kiran-i-Sani noted that "... from one end of my kingdom to the other end, if a child carries a plate of gold on his head, I have established a discipline that will not harm even a grain of it."

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