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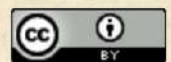
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SOCIAL-POLITICAL AND SPIRITUAL-EDUCATIONAL VIEWS OF AMIR TEMUR

Alisher Doniyorov ¹
Komiljon Sultanov ²

ABSTRACT

A society and a state with developed spiritual and intellectual factors will be strong. After all, in such cases, both the society and the state rely primarily on their moral values. It is known that the state of Amir Temur was very strong from political, economic, military, etc. However, Sahibqiron's state management work was carried out not only by force, but based on the institution of intelligence, justice and legal principles.

During his time, Amir Temur ensured the unity of the country, but also established a powerful state and led the development of science, culture and art. Therefore, in this article, in addition to the political activities of Amir Temur, his spiritual and educational activities, friendship, loyalty, and opinions on education are presented in historical sources, in particular, the works of Nizamiddin Shami, Sharafuddin Ali Yazdi, ibn Arabshah, Hafizi Abro' and "Temur tuzuklari" was explained on the basis of historical data presented.

In addition, the article describes in detail the opinions of modern Temur scholars and writers, political scientists, philosophers, and foreign researchers on the personality and spiritual legacy of Amir Temur, especially his spiritual and moral views..

Keywords: Renaissance, Amir Temur, justice, raiyat, Sahibqiron, Temur's rules, Taftazani, national pride, ethics, culture, science.

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1 INTRODUCTION

In the process of establishing the foundations of the third Renaissance in Uzbekistan and raising the country to a new stage of development, the study of the spiritual and educational activity of Sohibqiron Amir Temur and his influence on the life of the society is of great importance. After all, as the President of the Republic of Uzbekistan Shavkat Mirziyoyev stated: "We rely on the help of our respected intellectuals, active and selfless scientists and

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creative people to educate our youth in the spirit of true patriotism, determination, bravery and courage”. “It is especially important to study the life and military activities of our great-grandfathers, military heritage, and promote it among our youth”[1].

It is known that Amir Temur not only ensured the unity of the country during his time, but also established a powerful state and led the development of science, culture and art. Therefore, in the history of Uzbek nationalism, the era of Master Amir Temur is recognized as the period when the foundation stone of the Second Renaissance was laid [2].

It should be said that Amir Temur united peoples of different religions and cultures and founded the great Timurid kingdom. “Amir Temur and the Timurids ruled from 1370 to 1507 in Transoxiana, Khurasan, Iraq, North India and Afghanistan, while Zahiriddin Muhammad Babur Mirza, who belonged to the lineage of Mironshah Mirza, the third son of Amir Temur, and the Baburis ruled Afghanistan and India from 1504 to 1858, that is, for 354 years. ruled the kingdom. Temur and the Timurid dynasty ruled for a total of 488 years.” [3] “As a result, the principles of management introduced in the reign of Amir Temur had an effective impact on relations between Western and Eastern countries, international economic, political and spiritual stability”[4].

It is known from the sources that “Amir Temur ibn Amir Muhammad Taragai was born on April 9, 1336 AD in the old village of Khoja Ilgor near Kesh (now Shahrisabz)”. [5] His father, Muhammad Taragai, was one of the elders of the Barlos people, who had great influence in the social and political life of Central Asia. He died in 1360 and was buried in the city of Kesh. [6] Amir Temur’s mother, Takina Begum, was the daughter of Maulana Sadr Ash-Shari’a, the leader of Bukhara scholars, Ubaidullah al-Bukhari, who interpreted Sharia laws. According to the information, Amir Muhammad Taragai paid serious attention to his child's education from an early age. In addition to perfect study of religious and worldly knowledge, Temurbek learned well the secrets of holding a bow handle, shooting arrows, holding a spear, sorting horses, organizing shikors (hunting), horsemanship and swordsmanship under the supervision of teachers [7]. After successfully completing the primary period of the madrasa, he continued his education in higher madrasas. In the course

of his education, he thoroughly studied history, Islamic teachings and jurisprudence, geometry, mathematics, geography and astronomy, and raised his spiritual views. The education and upbringing he received in his youth played a huge role in his later activities.

2 RESULTS AND DISCUSSION

It is recorded in historical sources that in his time Sahibqiron Amir Temur gained fame as a ruler of high virtue, full of wonderful qualities and qualities, who can be learned from. However, no matter how great Sahibqiran was in the eyes of others, he was also humble in life. “He ate food from the cauldron of his army, and he was dressed as a man”. According to the European historian-traveler Klaviho, when Chin Mochinu Khojand’s silk clothes were worn, “Amir Temur often wore simple clothes made of Shahrisabz fabric, that is, a simple dress with a simple kalavash on his head. Although half the world is under his control, his feet are not removed from mother earth...”[8]. One of his great qualities is reflected in his attitude towards friends. He treated his friends in such a way that their friendship grew. This is explained in “Temur tuzuklari” as follows: “Whoever befriends you, do not forget the value of his friendship, show him kindness, kindness, charity, and honor. “Make friends of brave people, because God honors brave people”. “A true friend is one who never gets angry with his friend, and even if he gets offended, he accepts his apology” [9]. At present, it is important to promote the views of friendship by Amir Temur in order to prevent various crimes among young people, to instill a sense of trust in each other, to form the ability to overcome difficulties together. “Amir Temur showed respect to his enemies, and in many cases their enmity turned into friendship, it is recorded in the sources. In his opinion: “If your enemy is about to come to your shelter, do him good, show mercy” or “Do me harm, raise a sword over my head and kill me. Even those who had caused a lot of damage, after repenting with a prayer, I erased their bad deeds from my memory out of respect. I increased their ranks. In dealing with them, I behaved in such a way that if they had doubts and fears about me in their memories, they would forget it”[10]. It can be seen that Amir Temur confessed his guilt, forgave those who asked for forgiveness, and even showed mercy and honored

them to such an extent that he did not remember their deeds at all. As a result, he had the good fortune to have many comrades who served him faithfully. Another exemplary quality of Amir Temur's personality is forgiveness. He considered it brave to be able to forgive someone. He called others to be forgiving. "Forgiving is bravery, not being able to forgive is considered cowardly" [11] - he said. "Whoever befriended me, I appreciated, I did not forget his service, and I showed him kindness, charity, and honor... "Whoever does my service, I have paid the right of his service... , when he came to me on his knees, I forgot his enmity and showed kindness and friendship. For example, one of the great emirs, Sher Bahram, was my companion before, but when I was in trouble, he left me and joined my enemies, and raised his sword against me. At the end, he got down on his knees and begged again. Since the original husband was a young man and one of the brave men who had hardened his bones in battle, I overlooked all his bad deeds. When he came to my presence, I respected him and raised his rank. I forgave him for his bravery" [12].

It should be said that Sahibqiron Amir Temur, as a far-seeing ruler, looked with hatred at the terrible evils that hindered the development of the country, threatened the peace, tranquility and harmony of the people. He hated ignorant, tyrannical, vile, depraved, gossiping and envious people, and did not even hire them. After all, even in the holy books, the feeling of jealousy is strongly condemned as a habit that is completely against humanity.

Amir Temur gives information that during his reign he punished innocent people due to lies, he deeply regretted it, and increased attention to justice and truthfulness. In particular, he narrates the following incident: "When we were alone and in front of people, some of my relatives were jealous of Amir Abbas, who was considered one of the great and considerate Amirs, and showed hostility and said rude things about him. They fanned the fire of my anger with the wind of their lies. As a result, I sentenced Amir Abbas to death out of anger without checking his words. In the end, I realized that they had betrayed Emir Abbas, and after learning from what I did, I regretted it" [13]. Amir Temur, who made a correct conclusion from his past events, deeply understood that envy and backbiting is a great sin, and urged all members of society, including

his successors, to refrain from these vices. He was an example to them with his activities and behavior. That's why the Timurid princesses told their children about stories about their great-grandfather Amir Temur, and tried to instill in them a desire for great goals and great careers [14].

In addition, Amir Temur hated treacherous, cowardly and treacherous people who could not protect their dignity, conscience, honor and pride. He valued brave, brave, honest and loyal people. Historian Ibn Arabshah wrote the following opinion about this: "He did not like traitors, betrayers, provocateurs, if he did not trust them, he appreciated and showed honor to honest, loyal servants and warriors. The great commander's attention and vigilance to people and state officials caused his fame and state to rise further [15]. It is clear from this that Amir Temur's success is based not only on military skills and determination, but also on honesty, justice, and courage.

In the army of Sohibqiron Amir Temur, "fleeing from battles and cowardice was considered a worse crime than death." "Treason is considered a serious crime, and if any of the military units or amirs agree with the enemy and join the ranks of the ghanim, they are expelled from the country, they are not given a place in the country" [16]. So: "Amir Temur followed a policy based on the principle of law, justice and humanity in imposing punishment for those who committed injustice and crime, which allowed to stop other people in the society from committing such negative actions" [17].

According to historical sources, Amir Temur was always aware of the raiyat's life. In order to be aware of the condition of the citizens, he sent representatives to all cities and villages. Not only in Samarkand, but also in the conquered countries, all the needy citizens, especially the disabled, the poor and the needy, were given allowances. They are provided with annual food and clothing. According to the information of Sharifuddin Ali Yazdi: "...I sent a good person in each province, he was aware of the state of the raiyats and collected the poor and needy and dervish and needy people in each province, and collected the annual food and clothes and sunny tanaban and kafsh and etuk and fota and table bersunar!.. So, the nobles of all regions and the subjects and poor poor people were proud and happy before his state and prayed" [18].

This is also stated in "Temur tuzuklari" as follows: "I became aware of

the situation of Raiyat. I saw the older ones as fathers, and the younger ones as children... I was aware of the condition of the people of each country... It was my duty to write letters and tell me about the condition of each country, the mood of the soldiers and raiyats, their behavior, their actions, their relationships, I marked the right word, people. However, if it became known to me that they wrote crookedly, I punished them". "If I heard that any of the governors and soldiers had wronged the people, I immediately took measures for justice and fairness" [19]. It can be seen that in the state of Amir Temur, his concern for the condition of the people, the subjects and the poor was accepted as a very great human virtue. It is known that the book and its reading play an important role in the upbringing of the mature generation, especially in raising their spirituality. Like many great people in history, Amir Temur also appreciated the book as a spiritual and enlightened ruler of his time. From a young age, he read books, sought to gain knowledge, and study the legacy of righteous and virtuous people. Historian Khofizi Abro writes: "Amir Temur never read books" [20]. So, the fact that Amir Temur grew up as an educated, broad-minded and talented person, reading books was of great importance. According to historical data, Amir Temur ordered his soldiers not to harm the scholars, religious scholars and religious places of the conquered country, the owners of high talents and crafts, as well as books and rare manuscripts. It is worth mentioning that in the reign of Amir Temur, there was the largest and richest library of its time "Dar ul-kutub" ("House of Books"), which was full of rare books and unique manuscripts. Great attention is paid to their preservation and preservation. Special care was taken to enrich these treasures of knowledge with new manuscripts, and necessary funds were allocated from the treasury for this purpose [21].

According to information, the palace library in the capital of the country, Samarkand, was very famous. Russian scientist D.N. Logofet writes: "In the early years of Amir Temur's rule, this library was in Shahrisabz. Later it was transferred to Samarkand" [22]. The palace library contains the most unique manuscripts in Greek, Latin, Persian, Syriac, Armenian and other languages. It is worth noting that all the books, like the famous libraries of the 11th and 12th centuries, were arranged by subject and kept in special chests [23]. It can be

seen that Amir Temur, not only himself, but also the people of the court, the holders of various positions, and the population realized the importance of literacy in time.

According to the owner's opinion: "The book is the basis of all creativity, creativity and intelligence, knowledge, a coach that teaches life" or "A written book lives longer and longer than all things made for the memory of generations" [24]. It is known that many rulers in the history of mankind burned books and manuscripts, collected their material wealth and took it to their country. Amir Temur, on the other hand, collected books and manuscripts from any country and sent them to Samarkand for safekeeping. The goal was to turn Samarkand into the largest cultural center of the world. Because, Amir Temur believed that if science and culture figures and craftsmen gather together, the more libraries rich in books and manuscripts there are, the faster science and culture will develop in the country. In addition, "Temur collected every useful soul from any country he conquered and brought to Samarkand whatever he could." Of course, when the historian said "useful soul", he meant people of science and creativity, and when he said "good things", he meant rare books and manuscripts. It seems that Amir Temur appreciated the book very much. At that time, there were many rulers who appreciated the book, like Amir Temur, not only in Central Asia, but also in the world. It should be noted that Sahibgiron attached great importance to enriching the standard of living and spirituality of the people. As a result, spiritual maturity was established in the country. "Many madrassas and mosques were built. All conditions were created for the activity of scientists. Prosperity was achieved through the development of agriculture, crafts, domestic and foreign trade, and the daily life and culture of the working people was raised to a higher level [25]. Amir Temur's respect for scientists in his kingdom deserves special recognition. According to historical data, one of the mature thinkers who worked in Transoxiana at the suggestion of Amir Temur was the great scholar Sa'duddin Taftazani. Scientist, who made good use of the wide opportunities created by the masters, completed his masterpieces in the cities of Transoxiana [26]. Amir Timur sent a letter and invited him twice to his palace due to his great respect for this scholar. Since Taftazani was going on a trip to Hejaz, he rejected the first offer.

However, when Amir Temur invited him for the second time, Taftazani could not refuse him and visited the capital, that is, Samarkand [27].

Even in modern Uzbekistan, the attention to reading, which was valued by Amir Temur and considered important for the development of the country, is increasing year by year. In this regard, at the initiative of the head of state Sh.M. Mirziyoev, 5 important initiatives were put forward to strengthen the moral immunity of young people in the country, to spend their free time meaningfully, to start work in the social, spiritual and educational spheres on the basis of a new system. The fourth of these 5 initiatives is aimed at organizing systematic work on raising the spirituality of young people and widely promoting reading among them [28]. In addition, the recently adopted "Thousand books for young people" [29] project aims to expand the knowledge and outlook of young people by translating 1,000 world-famous books into Uzbek and making them available to the general public. shows that it remains important even today.

3 CONCLUSION

The conclusion of an article should summarize the main findings of the study succinctly, highlighting the significant contributions to the research field. It should reiterate the objectives of the study and summarize the most important findings, emphasizing their relevance and practical or theoretical implications.

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