

THE SPIRITUAL-EDUCATIONAL SIGNIFICANCE OF THE WORK "TEMUR'S LAWS"

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<https://doi.org/10.5281/zenodo.7855410>

Abstract. *In this article, the most important criteria of Amir Temur's spiritual and educational views in "Temur's rules" are highlighted based on the analysis of this work, and their importance for our present and future life is shown.*

Keywords: *Amir Temur, rules, spiritual and educational views, criterion of justice, reliance on intelligent and creative people, enlightenment, high moral standards, independence, national pride, perspective, program.*

First of all, I would like to mention that the current international scientific conference called "Amir Temur - in the eyes of world scientists and writers" created a great opportunity for the participation of a wide range of researchers, and for this I would like to express my gratitude to the organizers of the conference. I will dwell on the spiritual and educational significance of Temur's rules.

As you know, "Temur's codes of law" consists of two parts. The first part is a description of the most important events of Sahibqiran's life, and the second part is his tuzuk - the laws of the huge kingdom he built.

The fact that the purpose of writing the work is to be a guide to the management of the state for children and grandchildren has a spiritual and educational aspect. Sahibqiran considered spiritual and educational elevation in "Temur's codes of law" as the main factor for preserving the independence of the great kingdom and the freedom and integrity of the country. In the "Temur's codes of law" spiritual, educational and moral values are expressed in the following criteria:

4. Criterion of justice. It is considered the main criterion of the entrepreneur's life and work, as well as his spiritual world. He understood well that power is in justice, and that the main support of all his victories and invincibility is precisely that, so he emphasized in his work, "Let the Sultan be fair in everything, because the people can live with tyranny, but they cannot tolerate injustice." He also followed this: "...with justice and honesty, I pleased God's created servants with me. "I judged both the guilty and the innocent with mercy and justice¹," he wrote in "Timur's codes of law²". He punished corrupt officials and robbers who oppressed the people.

He considered the foundation of justice to be in the rule of law and built his kingdom on strong legislation. "I have seen in my experience that if the state is not built on the basis of religion and order, if it is not tied to the system, then the kingdom's happiness, power and order will be lost. Such a kingdom is like a naked man, and whoever sees it turns away [from it]. Or a kasu is like a house without a roof, a door or a barrier, into which nokas can easily enter and leave. That is why I strengthened the building of my kingdom on the basis of Islam, Torah and Temur's codes of law. I performed every event and work that happened during my rule of the kingdom according to the rules and regulations³.

In his work, Amir Temur notes that he relied on the laws and rules formed in the Muslim world since ancient times and the experiences of the past in creating legislation: "I asked the wise about the laws and lifestyles of the sultans who passed from Adam to the Prophet Muhammad

until now. I kept in my memory the guidance, behavior, actions, and words of each of them, and followed their good morals and good qualities as an example. I investigated the reasons for the decline of their states and refrained from actions that caused the state and the kingdom to suffer⁴.

It is written in "Temur's codes of law" that Sahibqiran never lost sight of the method of social justice. He always kept under his control the land, water, endowment and land left without owners, and he strictly followed the rules established for social security and social protection. He paid great attention to the correct determination of taxes and fees to be collected. He created favorable conditions for business and entrepreneurship by giving benefits to the people who improved the desert, built cornfields, planted gardens, and improved the ruined land.

Providing material support to the raiyats who were left without housing and agricultural equipment, merchants who were in a helpless situation, caravans on trade routes, bridges over rivers, beautification of graves of saints in many countries of the world, creation of parks, digging of canals and water supply, restoration of damaged cities, new the construction of cities, mosques, houses, mausoleums (including Zangiota shrine near Tashkent, Ahmed Yassavi mausoleum in Turkestan) and hospitals was checked. As a result of his philanthropy, as he himself admitted: "I won people's hearts with my charity work⁵".

Jahangir also created a fair judicial system typical of Temur's era. By appointing judges and chiefs in each country and determining their salaries, he established strict control over the stability of social justice and non-violation of the law. Amir Temur himself writes in this regard: "I ordered the chiefs and judges in different countries to inform me about how the main requirements of the Sharia are being fulfilled⁶". After proving the material and physical damage caused by the oppressor, I discussed it among people in accordance with the Sharia and did not punish one sinner for another." Temur punished lawbreakers fairly, regardless of who they were, even if they were close relatives⁷.

"When I heard that some of the governors and soldiers had wronged the people, I immediately took measures for justice and fairness against them⁸".

Amir Temur created a fair system of appointing ministers, amirs, military commanders, relatives, children and soldiers to higher positions, paying their salaries, and encouraging them with gifts, regardless of their race, position, and wealth, in proportion to their abilities, talents, skills, professions, and services.

Amir Temur also had a fierce anger that matched his love and justice. This was manifested in the scene of battles, in extreme cruelty to traitors and criminals, in case of violations of the laws of chivalry;

2. To rely on intellectual and creative representatives of the country in managing the kingdom. Amir Temur was another important criterion of spirituality. In "Timur's codes of law" they are evaluated as "twelve constellations of the royal constellation and twelve months of the state enterprise" and listed as 12 social classes. Sayyids, judges, scholars, nobles, sheikhs, nobles and nobles were their main link, and Temur "decorated their meetings and expressed valuable opinions on religious, legal and intellectual issues. "Amir Temur ordered to provide them with a pension, duty and salary, and to allocate space and money from the foundation lands for the construction and maintenance of the graves and tombs of saints and mashoyikhs. As an example of this, the famous sheikhs who are the murshids of Sahibqiran piru in "Temur's codes of law"; Special attention can be paid to Shamsuddin Kulol, Zainiddin Toybadi, Syed Baraka. Sahibqiran's

tomb is placed at the foot of the grave of the nobleman as a symbol of his high respect for Sayed Baraka.

3. Criterion of Enlightenment. The owner paid special attention to public education. He was a patron of science. It is written in "Temur's codes of law" that he ordered his deputies to build madrasahs, mosques and houses for education in every city and village, to appoint scholars and mudarris and to organize classes, to set daily salaries for mudarris and sheikhs. (Pages 67, 119 and 122). He showed favors to the scholars and virtuous people who came to Movarounnahr from different countries, created material conditions for them and involved them in the affairs of the kingdom and public education. Scientists such as Mir Syed Sharif Jurjani, Shamsuddin Munshi, Maulana Abdullah Lison, Sa'diddin ibn Umar Taftazani, Jazari are among such scholars who made a worthy contribution to the development of various fields of science.

4. The criterion of having high moral standards. In many places in "Temur's codes of law", he wrote that the guarantee of success in the institutions of the kingdom depends to a large extent on the faith-honestness, piety and initiative of the officials there. Therefore, he appreciated many virtues and qualities of the people of the state, such as nobility, clean breeding, intelligence, determination, awareness of the state of the people, patience, peace-loving, and correctness.

In conclusion, it can be said that the spiritual and educational lessons of "Temur's codes of law" have not lost their value even today. The great past, great figures and the unique written monuments left by them, especially "Temur's codes of law" become the pride of the people and strengthen its national pride and national consciousness. People who know their national value value their independence, freedom and liberty. These valuable teachings have already become the main criteria of the spiritual maturity, ideology and national idea of our country and can serve as a program for its future development.

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