

**ETHICAL VIEWS OF AMIR TEMUR ON STATE GOVERNANCE**

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**Annotation:** This article highlights the ethical views of the great commander and ruler Amir Temur in the field of state governance. It discusses the rules and regulations established in the country based on his ethical principles, as well as the impressions of the Spanish ambassador and traveler Clavijo regarding Temur's state.

**Key words:** "Temur's Code", ethics, justice, state, friendship, loyalty, development.

**Introduction.**

It is well known from history that Amir Temur, a great individual, prominent statesman, commander, talented architect, and a leader who loved his people and made his nation known worldwide, relied on high moral virtues in governing the state and society.

From a young age, Temur memorized the Quran and studied hadiths deeply, while also acquiring worldly knowledge. As a result, he grew to become a faithful, honest, pure, intelligent, and a person who strictly adhered to his beliefs and principles. In governing state affairs, he aimed to rule in an organized and just manner, improve the socio-economic life of the people, and support those who are facing hardship or in need. In all these endeavors, he prioritized supporting and promoting Islam.

**The main part.**

In studying the moral qualities of the great Amir Temur, his work "Temur's Code" ("Temur Tuzuklari"), which has reached us, is of great importance.

His activities as a ruler, as well as his views on ethics in state governance, are written in his work "Temur's Code" as follows: "If a state is not built on the foundations of religion and order, and if it is not bound by rules and regulations, the glory, power, and discipline of such a kingdom will be lost... That is why I established the foundations of my state on the rules and regulations of the Islam."<sup>1</sup>

In "Temur's Code" (Temur Tuzuklari), it is emphasized that the kingdom must stick to Sharia rules for the nation to prosper and for the people to live in peace and harmony. Justice was embodied in every aspect of Amir Temur's life and activities.

Along with the information provided in "Temur's Code" (Temur Tuzuklari), many historians and travelers of his time have left valuable insights in their works and diaries. Historians, in particular, have noted that Amir Temur relied on high moral virtues in governing the state and society. They highlighted his true human qualities, describing him as brave, loyal to his word, independent-minded, noble, and just. He was known for always offering a hand of help to those in need, a patriotic person, a scholar, and a sponsor of science and knowledge.

It is well known that historical sources about Amir Temur highlight an inscription on his stamp that reads "Power is in justice." Specifically, Ibn Arabshah, who lived during Amir Temur's time and wrote about him, noted in his book that Amir Temur's emblem carried the wisdom "Rosti-rasti," meaning "If you are truthful, you will find salvation."<sup>2</sup>

<sup>1</sup> "Temur tuzuklari" translated from Persian by Alikhan Soguni and Habibullo Karomatov. Edited by B. Ahmedov. - Tashkent: Adabiyot va san'at. Publishing House. 1996, pp. 72-74

<sup>2</sup> Ибн Арабшох. «Ажойиб ал-Мақдур фи тарихи Таймур» (Wonders of Fate in the History of Timur) Part 2. - Tashkent: Mehnat, 1992, p. 65

Therefore, it can be said that in the realm of Sahibqiron (Amir Temur), great efforts were made to ensure justice and to operate according to Sharia law. The established order, the safe passage of trade caravans across vast borders to Europe, Asia, and Africa, and the enhanced security and development of the Great Silk Road serve as proof of this

For this reason, "Temur's Code" has been translated into Russian, English, French, Hindi, Persian, Urdu, and other languages as an important and rare book. It can be found in the libraries of many countries around the world, including those in the CIS, England, France, the USA, Finland, Denmark, Iran, India, Turkey, Egypt, and Yemen. This undoubtedly indicates the great significance of his work. Initially, rulers considered the book important for state governance and made copies of it for themselves. The book discusses topics such as friendship, loyalty, faith and belief, law, and other human virtues. It emphasizes the need for citizens to obey Sharia laws, the necessity for judges to fully follow the law, and provides detailed information on various other issues. This highlights the great importance of this book.

The book reveals the rules and ethical principles that Amir Temur himself strived to follow during his life. Specifically, it illustrates how Temur, after establishing Samarkand as the capital and creating a large centralized state, governed both the state and society based on moral qualities. For example, in the chapter "The Rules of Dealing with Friends and Enemies" in "Temur's Code", it is stated that Temur never hesitated to help those who came to him for assistance. He generously provided for them, ensuring their well-being and doing everything in his power to support them. A great example from history can be drawn from the help Temur offered to Tokhtamish Khan, the ruler of the White Horde. Historical sources reveal that Amir Temur gifted Tokhtamish the provinces of Otrar and Sabron and helped him establish his rule in the Dasht-i-Qipchoq region. However, Tokhtamish Khan taking advantage of Timur being in Shiraz, far from Movara'un-Nahr, had attacked to this region in order to achieve his goals.<sup>3</sup>

At the same time, it is often emphasized by contemporary historians that Temur was patient in state affairs, sought to avoid unnecessary cruelty, and approached every task with careful consultation and planning. He made decisions based on thoughtful strategy and deliberation, ensuring that actions were taken with due consideration and foresight.

Moreover, the book also highlights that the great Temur was a ruler who possessed the virtue of forgiveness and did not hold grudges against others. It emphasizes that Amir Temur valued the quality of pardon and sought to maintain peace and harmony, even with those who might have wronged him.

"I gave such gifts and showed such kindness to those who envied me and plotted my death that, seeing my goodwill, they were filled with shame. Whenever my friends, who always sought my approval in their actions, came to me seeking refuge, I accepted them as partners in my fortune and state, never withholding from them any wealth or means of livelihood."<sup>4</sup>

Another aspect of Great Temur's ethics was his respect for the opinions of others, he would listen to their advice and consider their perspectives, working collaboratively. The legal scholar and researcher Z. Muqimov, who studied Temur's political and legal activities, stated: "When Temur analyzed any idea in his mind, he would take all aspects of the issue into account. He had the ability to listen to and accept the opinions of others."<sup>5</sup> This reflects Temur's openness to

<sup>3</sup> O'zbekiston tarixi. T.2005 y. p- 222

<sup>4</sup> "Temur tuzuklari." T.2018 . p-149

<sup>5</sup> Mukimov Z. Амир Темур тузуклари. Тарихий-хукукий тадқиқот. (Historical and legal research) 2008 y.p-27

consultation and his recognition of the importance of diverse viewpoints in decision-making. He valued collaboration and considered it essential for effective governance.

One of Amir Temur's ethical virtues was his patriotism. This quality is demonstrated in an event during the Mongol Khan Tug'luq Temur's campaign in Mavarannahr. Amir Temur seeking to gain Mongol Khan's trust, confronted him and, through his generosity in giving many gifts to the Khan and his commanders, managed to save his homeland from being plundered by the Mongols. This act of patriotism is highlighted by the historian Sharafitdin Ali Yazdi in his work "Zafarnama".<sup>6</sup>

Great Temur, as a supporter of science and culture, highly valued the work of renowned scholars and craftsmen in his country, contributing to the development of knowledge, science, and culture. A clear example of this is Mirzo Ulugh Beg, the great astronomer, whose contributions to global science and knowledge are enough to demonstrate Temur's dedication to advancing learning and culture. Temur's ethical views on construction and culture can also be seen in his architectural works, where he supported the building of structures that symbolized the flourishing of civilization and knowledge. In the capital cities of Samarkand and Kesh (Shahrisabz), Temur ordered the construction of numerous architectural monuments, enhancing the beauty and grandeur of these cities. The construction of the Oqsaroy in Kesh and the magnificent monuments in Samarkand were sufficiently described in the diary of the Spanish ambassador and traveler, Ruy Gonzalez de Clavijo, who visited Temur's state. Specifically, the envoy mentioned that Kesh (Shahrisabz) was surrounded by lush green gardens, fertile lands, and many mosques. He also noted that the Oqsaroy being constructed under Temur's orders was not yet completed at the time of his visit. However, the beauty of the palace, with its white walls and ornate design, was so dazzling that the envoy recorded in his diary: "The palace, decorated with intricate gold patterns and its white walls, is even more beautiful than those of Paris".<sup>7</sup> Indeed, such monumental construction projects and the development of cultural landmarks were continuous in Temur's empire. Far from stagnating, the realms of science, culture, religion, and socio-economic life flourished during the reign of the Great Sahibqiron. The birth of many scholars who contributed to both religious and worldly sciences further strengthened the widespread implementation of justice and Sharia law throughout the country.

### **Conclusion:**

Based on the studied sources and research, it can be concluded that there are various sources and works about the Great Amir Temur, among which there are also critical works that present a one-sided conclusion. These sources often reflect diverse perspectives, with some highlighting his achievements and virtues, while others focus on his actions from a more critical viewpoint. The complexity of Amir Temur's character and his reign is reflected in the variety of interpretations, with different historical contexts influencing how his actions are evaluated.

Additionally, various travelers, historians, and foreign scholars have provided their own unique insights into the personality of Temur in their works. However, when analyzing the actions of Temur in state governance, it becomes clear that creating such a powerful state with vast territories was not solely dependent on military strength and a large army. It was also rooted in the principles of justice and moral values. His efforts to spread the teachings of Islam and Sharia were closely tied to his ethical views on justice. These efforts were reflected not only in his governance

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<sup>6</sup> Sharafitdin Ali Yazdiy "Zafarnoma". T.Sharq. 1997 y. p-20

<sup>7</sup> Рю Гонсалес де Клавихо Самарқандга— Амир Темур саройига саёҳат кундалиги (1403-1406 йиллар); Т.2010, p-147

but also in his commitment to establishing a just and equitable system based on moral and religious foundations.

In the ethical views of the Great Temur, faith, justice, compassion, friendship, loyalty to promises, courage, dedication, patriotism, constructive efforts, and love for scholars were of paramount importance. The numerous architectural monuments built, his attitude toward scholars, and the actions taken for the prosperity of the country serve as clear evidence of these values. In this regard, Sahibqiron established a large, centralized state with Samarkand as its capital, laying the foundation for its comprehensive development. This period marked a second renaissance in the history of the country, reflecting both cultural and intellectual growth under Temur's leadership.

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