SPIRITUAL-MORAL CONTEXT OF STUDYING THE AMIR TEMUR’S STATE GOVERNING

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Abstract: One of the first-priority directions of the independent Uzbekistan’s development is building a legal democratic state and forming a civil society. Therefore, studying the rich spiritual legacy of Uzbek nation, including the area of building effective system of state governing, is under high consideration. Present article deals with the spiritual-moral context of studying the state governing of Amir Temur, a phenomenon that played significant role in the history of Central Asia in XIV century. The author has highlighted three directions of state governing of Amir Temur, also has commented on the principles of executing the governing, stated in the treatise “Tuzuk Taimuri” of great commander and statesman, and high exactingness to moral qualities of officials are highlighted; author has substantiated the urgency and significance of Amir Temur’s ruling policy for modern sovereign state.

Keywords: historical legacy, state governing, phenomenon of Amir Temur, spirituality, morality, historical facts, modernity, thinking, uniqueness, experience, consent, council, justice.

Large-scale study of historical legacy from socio-humanitarian stand is carried out in the independent Republic of Uzbekistan. In this, there is a wide spectrum of views and concepts (Karimov, 2008). One of them is studying the phenomenon of Amir Temur Taragay (1336-1405), spiritual-moral bases of his ruling policy. President of Uzbekistan, Islam Karimov repeatedly highlighted the significance of studying the Amir Temur’s works. With his initiative in 1993, Amir Temur’s statue was built in Tashkent city, 1996 was announced “the year of Amir Temur” and “Museum of Timuri’s Age” was built in the same year in the capital of Uzbekistan; also a monument was put up to him in his home town Shahrisabz and ancient capital of his state – Samarkand. In the same year, a conference dedicated to the role of Amir Temur in the history of Asia was held in Paris under the aegis of UNESCO. Another conference was held in Samarkand city (Apresyan, 1995; 1996). Such events gave impetus to deeper research of Amir Temur and Timuri legacy.

According to the President of Republic of Uzbekistan, Islam Karimov, Amir Temur is:
1) a symbol of courage and knowledge;
2) left heritage on theoretical and practical issues of state ruling (Karimov, 2008).

This conceptual approach is taken as a basis for our research. In his ruling policy, Amir Temur, first in the history of Central Asian states put a question about moral criteria in the state ruling. He wrote a treatise “Tuzuk Taimuri” (19). Here, the word “tuzuk” (“tuzuk” in Turkic language) means “law”, “system”, “policy”, “code” and “requirement”.

Researching on the issue of spiritual-moral context of state ruling of Amir Temur, it is necessary to underline three directions:
1) Historical and modern peculiarities of state ruling;
2) Moral factors of state ruling;
3) Moral bases of state ruling.

State ruling is a complex of political activities, based on four factors: law, competence, obligation and responsibility (Berd, 2004). However, such approach differed among countries of West and East. Therefore, scientists of Uzbekistan give consideration to the aspect of “ruling culture”, “moral bases of ruling”, AND “spirituality of ruling” (Muiniddin Natanziy, 2011). There is a concept “human resources” in the meaning of these terms.

Amir Temur deeply understood the responsibility of state ruling. His “Tuzuk Taimuri” state this fact as well. He writes: “while making a decision in country ruling, ruler has to consult with Council (collective
body) of advisors (Hobermas, 2000). He adopted these two principles from his spiritual leader, Abu Bakr Toyobodi (XIV century). Abu Bakr Toyobodi was a great philosopher and spiritual priest in XIV century (2009). He advised Amir Temur in building a state while clearing the country.

Principle of consulting with Council and principle of political approaches mean:
Firstly, participation of the Council in state ruling and executing the decisions;
Secondly, in state ruling, there might be tough approaches and Council can alleviate some moments.

In state ruling, the principles of Council and Measures come from Aristotle (384-322 BC), and accepted by eastern philosophers. Many wrote about tough and even cruel policy of Amir Temur (Erkayev, 2009). But, if he was not a strict and principal ruler and commander for his epoch, he it is in those circumstances would not have created the state. He practiced the principles of “Council” and “Consent” in state ruling. His great contemporaries Sayyid Baraka, Shamsuddin Kulol, Bobo Ali Shakh and others advised him in ruling (Ibn Arabshoh, 1992; Nizomiddin Shomiy, 1996).

According to orientalists from Uzbekistan, N.Kamilov and A.Yakubov, Sufi sheikhs assisted Amir Temur in ruling because in XIV century the representatives of this movement were powerful stratum of society (2009). It is well known that Sufism is a democratic movement (Bertals, 1967). Therefore, we suppose and affirm that there is a spiritual-moral context in the Amir Temur’s state governing. He legitimated his state policy with principles “Council” and “Consent”.

Speaking about spiritual factors of state ruling, it is necessary to interpret the term “spirituality” (“manaviyat). Spirituality is an inner power of a person and its main criteria are Faith, Justice and Conscience (Karimov, 2008). Spirituality is:
1) Psychological purification and spiritual rebirth of a person;
2) Loyalty, justice and conscience of a person;
3) Humanitarian climate in society.

It is implied that Faith is a loyalty to humane ideals; Justice is a complex of human deeds and Conscience – responsibility of a person for his activities (Muiniddin Natanziy, 2011). These criteria are considered as bases of spirituality. In the state ruling policy of Amir Temur, we can find spiritual principles of Faith, Justice and Conscience. He writes that he was certain based on his experience that loyal, fair and contrite person can rule thousands of people (Hobermas, 2000). His treatise “Tuzuk Taimuri” shows that he assigned cadres for state ruling (amirs, viziers, ambassadors) who meet these requirements completely (Hobermas, 2000). On the contrary, he could not stand corruption, treachery and aggression (Hobermas, 2000). He strictly punished self-interested and one-sided officials and even their relatives (Hobermas, 2000). Historian and his contemporary Ibn Arabshoh disliked and hated Amir Temur, but when he spoke about the fairness of great commander in state ruling, and then he described him with the most positive words (Ibn Arabshoh, 1992). Another contemporary, Muiniddin Natanzi states that due to his fair ruling, people lived in happiness and ampleness in Transaxonia (Nizomiddin Shomiy, 1996).

In XX century, scientists of USSR tried to describe Amir Temur as cruel ruler because Amir Temur’s personality didn’t match with communist ideals. Perhaps, there are some scientists in Uzbekistan who measure Amir Temur’s personality and deeds with outdated criteria and perhaps it happens because of incomplete knowledge on history, given in Arabic alphabet. There is a ideological struggle between new generation of historians-orientalists and followers of old thinking who negate pluralism in approaches and assessment of historical facts.

Nowadays, the issue of moral bases for state ruling is important for worldwide researches. Big consideration is given to three key positions:
1) state ruling should correspond to policy and ethics (Alimardonov, 2005; Apresyan, 1995; Komilov N., Yoqubov A., 2007);
2) in state ruling, the most important thing is a harmony between culture and morality (Alimardonov, 2010; Ionova, 2004; Shermuhammedov, 2005);
3) moral crisis in state ruling policy is observed (1996; 2009). In state ruling policy of Amir Temur, there is a concept of balancing the principles of policy and ethics.

He strived to put these moral principles into practice as a concern for Good, Generosity and Love towards nation. He respected and supported social strata: farmers, tradesmen, intelligentsia, public officers and ambassadors (Hobermas, 2000). His main principles were:

1) Compromise;
2) Truthfulness.

He writes that compromise is in the first place in state ruling and international relations (Hobermas, 2000). According to Amir Temur, compromise is “turning an enemy into friend and kind relations with any person” (Hobermas, 2000). We think, this is a unique approach towards ruling. In the policy of state ruling, compromise is still welcomed. In this issue, we have Amir Temur’s experience and we should study it and elaborate basis of using this phase.

Amir Temur says: I decided to rule the country based on justice (Hobermas, 2000). Historian Muiniddin Natanzi mentions that state officials were afraid of his honesty (Nizomiddin Shomiy, 1996). Those who spoke the truth were not punished and Amir Temur required honesty, uprightness and truthfulness from officials (Ibn Arabshoh, 1992).

It is necessary to highlight that in the policy of Amir Temur’s state ruling, spiritual-moral context is seen in the integrity of Deliberateness, World-view and Moral. Such arrangement of questions represents obvious interest, and this aspect is subject to deep research.

Based on abovementioned, one may deduce following:
– Firstly, spiritual-moral bases of state ruling of Amir Temur should be reviewed as historical experience with its own distinctive features;
– Secondly, main historical lesson from it is spiritual-moral principles such as Good, Justice, Compromise and so forth;
– Thirdly, it is necessary to study Amir Temur’s heritage in state ruling area to use it from the standpoints of history, social philosophy, political philosophy, politics and sociology.

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