

Generality and its Philosophical Aspects in the Temurid Period

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Abstract: This article analyzes the recognition of Amir Temur as a great military commander, skilled diplomat, and prominent statesman. The article also focuses on Amir Temur's strategic thinking, military talent, and ability to unite various territories under a single rule. It highlights his activities aimed at establishing robust governance systems and ensuring stability in the country.

Keywords: Great conqueror, dinsty handbook, political soviet the reign sultanate, rule l lav pover is in justice triumph book white palace, farrier, Okhanin, Chorsu, Korizgoh, Suzangaron, sheckzade (Great leader of religious people in islam).

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INTRODUCTION

Timurbek ibn Taragay, the founder of the great Timurid state, from his youth grew up with the attitude of conducting affairs in society, in accordance with the norms of justice, and reached a level of perfection in this.

Sahibkiran Amir Timur comprehensively mastered the science of Islamic jurisprudence. In this area, this person reached the highest level and had the right to give fatwa. Amir Timur, who memorized all the verses of the Holy Quran, had the ability to recite them from beginning to end and from end to beginning, deeply understood their content and turned some of them into his work program. His faith and conviction in the verses and hadiths was so strong that he ordered them to be written in beautiful "Islamic" script on the walls of the great buildings of that time.

METHODS

Islam, having emerged as the youngest religion in the countries of the East, had a strong influence on the development of society. This religion was also the dominant ideology in the life of Muslims in the 14th-15th centuries. during the life of Amir Timur. It was impossible to imagine without the influence of this religion, ranging from government affairs to all branches of science - philosophy, fiqh, spirituality, literature, architecture, science of nuzhum, art history, etc.

RESULTS AND DISCUSSIONS

The Islamic religion is a religion that has left a well-known mark on the development of the history and culture of the peoples of the East, as well as a factor widely used in politics. In their opinion, Islam, along

with other religions, is not just a specific doctrine, but at the same time also reflects socio-economic, political, legal and cultural relations. Religious figures of this religion throughout the Middle Ages actively participated both in the political life of the country and in government.

In Islam there are no such separate concepts as religious or secular. He covers all areas of life: as much attention as he pays to a person's spiritual education, as much to his physical condition. Just as he commands Muslims to perform namaz, he also encourages them to knowledge and enlightenment. Both performing prayer and acquiring knowledge are obligatory. In Islam, reciting a prayer is a form of worship.

When determining the influence of the Islamic religion in existing views on society and social relations, the scientific community is divided into three groups. If the first group of scientists associates the influence of Islam on the socio-political process with a peculiar eastern genesis, then the second group explains the deep rooting of our religion in the consciousness and psychology of the public and its influence on politics in connection with the delay in the development of capitalism in the East. And the third group interprets this by saying that the true clergy courageously propagated Islam and its rules to the masses, despite the pressure of communist ideology. These actions were reflected in such views as the connection between religious and secular sciences, which took the form of a kind of reform in the East. But the question of separating religion from politics and the state has not been realized either in the East or in the West, except for the former Soviet Union. Because Islam differs from other religions in that it has a strong connection with non-secular and non-religious forms of social life and spirituality [1;3-4]. Although Timur and the Timurids built their dominions on the basis of Islam, as well as mysticism, they looked at politics as a worldly art, and not as a composition of divine concepts, and widely used the experience of the countries of the world.

Therefore, when it comes to the relationship between religion and power, it is important to note that Islam, neither in the early stages of the emergence of Islam as a religion nor in other stages of development, did not try to concentrate power in its hands. Islam in the political system of every society performed the tasks that it was obliged to perform, i.e. moral management and regulation of society. According to A. Zokhidi, in subsequent periods Islam never held absolute power in its hands, but always, next to the rulers of society, played the role of the Moral Code of society, performed the functions of enlightenment, education and called for compassion and humanity. Despite this, there are cases of connection between socio-economic growth in the 15th century and, in general, the management of this process with the activities of the society of clergy and Sufis. In this regard, A. Kamolov in his article "Khoja Akhror is a free man" during the years of rule of Abusaid Mirzo (1451-1469) and his son Sulton Ahmad Mirzo ibn Abusaid (1460-1494) in Movarounnahr and Khurasan connects economic growth and the development of trade there with Khoja Akhror Vali. According to him, "state affairs were in the hands of Khoja Akhror. He also took over the country's domestic and foreign policy. The emirs began to rule the country only using his advice and relying on him" [2;15].

A study of sources from that period shows that Khoja Akhror never tried to gain control of the state. His main goal was for the country to be ruled by a just ruler. But by this we do not want to completely deny the political activities of Khoja Akhror. His high culture was that he fully understood his sphere of activity in political power and sincerely felt the need for religious and secular power for society.

Amir Timur understood Islam as the key to justice. In his understanding, the power of each country is determined by the establishment of religion and Sharia. In whatever country Sharia law is weakening, tyranny and gossip are increasing. Timur believed that if what Allah exalted falls into decay, if God's servants are offended, it is necessary to capture this country in order to develop religion and Sharia there. For this reason, in which country the departure from religion (ilod) and secularism (lack of faith, disbelief in God) is intensifying and the union of the population, people and business is being violated, this means the near collapse of this country.

Amir Timur, having made Islam and the Koran the pillar of the state, spread this understanding over long

distances, including to the lands of the Arabs. Thus, strengthening the authority of Islam, he gave rise to the prosperity of the religion. Islamic scholars describe Amir Timur's enthusiasm for the path of Islam as follows: "In every century, God chooses one person as the propagandist and innovator of the religion of Islam to develop and revive the religion of Muhammad, peace and blessings be upon him. In this eighth century, Amir Timur spread the Islamic religion to the population of the whole world. That is why this man will be the revivalist of the religion of Muhammad in this century" [3;80-81].

However, we should not forget that Timur never tried to exacerbate the differences between Islamic movements. On the contrary, he was a supporter of a single religion, and looked at representatives of both movements with the same Islamic gaze and tried to eliminate the contradictions between them. In particular, Timur wrote in his "Code" that when he went to conquer Iraq, the ruler of Mozandaran, Amir Ali, sent him a letter. The letter said: "We are a community of descendants of Majesty Ali. We live contentedly in these places. If you capture these areas, it can increase your power. If you renounce, it will be a more pious act." In response, Timur said: "I sent this appeal from the ruler of Mozandaran for good. I left these places to them and headed towards Gilan and Jurjon" [3;57].

According to G. Salomov and H. Karomatov, Christopher Marlowe portrays Timur as the "lash of God" given to punish peoples. We can also find such views among European critics. Including, in 1533, Pirondini from Florence expresses exactly the same opinion. Palace historians also describe Timur as a messenger of God, sent to "punish" the country and peoples. This interpretation even influenced Eastern historians. For example, according to Giyosiddin Ali, Amir Timur committed bloody massacres so that the people would accept religion and honor, and establish justice and faith among them.

But Amir Timur in his views was not a supporter of bloodshed. He even paid tribute to those killed on both sides in the war by reading the Koran for them. Despite this, in the literature devoted to the period of Timur and the Timurids, we witness that he is described as a bloody Shah. In their opinion, Timur built pyramids from the heads of enemy armies in the territories he occupied. We can prove the groundlessness of these data by referring to the book of Ibn Arabshah. Ibn Arabshah writes that Timur, according to his custom, out of respect for them, from the heads of those killed in the war, ordered the construction of a dome [4;16-17].

Some authors, including Ibn Arabshah, greatly exaggerate, show Timur's faith in the Chingiz law, with the intention of exalting it over Sharia, this opinion is a fiction. As Ibn Arabshah wrote: "Timur believed in the rules of Genghis, (in his opinion) these rules in the Islamic religion were considered as unstable fiqh. He, following the rules of Genghis Khan, exalted him over the Sharia of Muhammad. And also, every Chigatai population of Dasht, China, Turkistan and all these common people put the rules cursed by the god of Genghis Khan above the Islamic rules. According to this criterion, as well as other criteria, our respected sheikh, may he rest in peace, Khofizuddin Muhammad al-Bukhoriy, who is a great and famous imam, and other imams gave a fatwa of disbelief to all those who put the rules of Timur and Genghis Khan above the Islamic religion" [5;212].

It follows from this that Timur laid the foundation of his kingdom only on the basis of the laws of Genghis Khan. However, Timur's works, especially in his "Code" and in the works of historians of that time, provide information that Timur built his kingdom on the basis of Muhammad's Sharia and Sufism. On the other hand, the individuals who were sheikhulislams (mentioned by Ibn Arabshah) of Timur's period gave a fatwa to govern in accordance with the doctrine of the supremacy of Sharia, and this could not have been without the will of Timur.

Unfortunately, some historians, based on ideological, sectarian or ethnic fantasies, expressing unfounded opinions about Amir Timur, looked with doubt on the implementation of the norms of justice in his state. Joining the invented opinions of Ibn Arabshah, they were negatively disposed towards him.

Academician Bartold in his work "Ulugbek and His Time" and the famous American historian Khoruld Lemb in his book "Timur" showed Ibn Arabshah as a selfish person and wrote that the information he gives was received from hostile and hateful sources and the phrases he wrote represent nothing but humor

and satire (mockery) (in the preface of the Persian translation of Ibn Arabshah's book). However, Sahibkiran's personality is so great and his status is so high that no matter how much Ibn Arabshah looked at him through a black prism, he could not ignore his genius, talent, human qualities and justice and was forced to recognize them. We will quote some lines from his book:

“He did not like empty chatter and jokes, he was not prone to passions, he loved truthfulness and honesty, even if it was to his detriment... When talking with him, one could not talk about bloodshed, capture, rape and robbery... Timur had a mature intellect, excellent perception, sublime happiness, enthusiasm, consistent will and a strong mind. He was very insightful and could distinguish truth from lies, and distinguish his genius and his true teacher from a sycophant... He, with his bright thoughts, pointed the way to the bright stars and the man thought that the arrows of the stars, depending on his opinion (thoughts) and will, would be able to hit the target” [6;65].

In addition to the highest features that Ibn Arabshah expounded, which Amir Timur possessed, he reigned as the guardian of Sharia and the patron of justice. The spirit of the verses of the Holy Quran and the teachings of Sharia penetrated deeply into its “Code”. Taking into account divine revelations, Sahibkiran deeply believed in the power of justice, its victory and invincibility. This faith and dogma, raised to the level of law, can be understood by the following short phrases of his “Code”: “It is not enmity that will win, but justice,” “Learn to wash blood not with blood, but with water,” “I strengthened my kingdom on the basis of the Islamic religion, the codes of officials”

CONCLUSION

Sahibkiran urged his descendants not to take revenge, but to always open the way to peace and reconciliation. Therefore, after Amir Timur, patriotism, justice and obedience to the law became unforgettable traditions of the Timurid state. The great state founded by Sahibkiran Amir Timur in its various stages attracted the attention of the population of the whole world as a system based on the norms of justice and generosity, both in Turan, and in Khurasan, and in Iran and on the Indian peninsula, and to this day has not lost its historical significance.

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