



"SOHIBQIRON AND THE SCALE OF JUSTICE"

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Abstract. This article discusses the issue of Amir Temur's approach to the principles of justice during the state administration reflected in "Temur tuzuklari" (Timur's laws).

Key words. "Temur tuzuklari", justice, jurist, "Justice is the way of salvation", faith, politics, honesty, human rights, just society, mercy, truth, sinner, innocent, charity, raiyat

Amir Temur is a historical figure who ruled for 35 years and established an empire that covered a huge area from India and China to the Black Sea, from the Aral Sea to the Persian Gulf. More than 500 works of foreign researchers have been published about Amir Temur and the Timurids in 33 countries. A lot of historical, artistic, scientific works, pamphlets, journalistic articles have been written about the personality, history, military potential of our great grandfather Amir Temur, his role among peoples and states, his activity in establishing diplomatic relations. There is no doubt that, whether it is a large work or a small article written about Temur, in each of them, the personality of the genius is highly evaluated as a great statesman, a skillful general, a patron of science and culture, who left an indelible mark in history.

As the researchers turn to the personality of Amir Temur, new and unexplored aspects of this great genius keep coming to light. In particular, Amir Temur opposes building a just society, ensuring human rights based on jurisprudence (Muslim jurisprudence), inviolability of property, and violence.[1.26] Amir Temur's short phrase "Justice is the way of salvation" written on his ring was a mirror of his worldview and the main motto of his practical activities. But his influence is clearly felt in all of Temur's letter actions. Belief in justice was raised to the level of faith for Amir Temur.

Sahibqiran's (imperial title means "The Lord of the Auspicious Conjunction (فِرَّانِ صَاحِبِ)" in [Persianized Arabic](#) and refers to a ruler whose horoscope features a particular conjunction of Jupiter and Saturn, portending a reign of world-conquest and justice)[2] work "Temur tuzuklari" which informs about Amir Temur's life and social and political activities from the age of seven until his death (1342-1405) and written according to his own words, says about



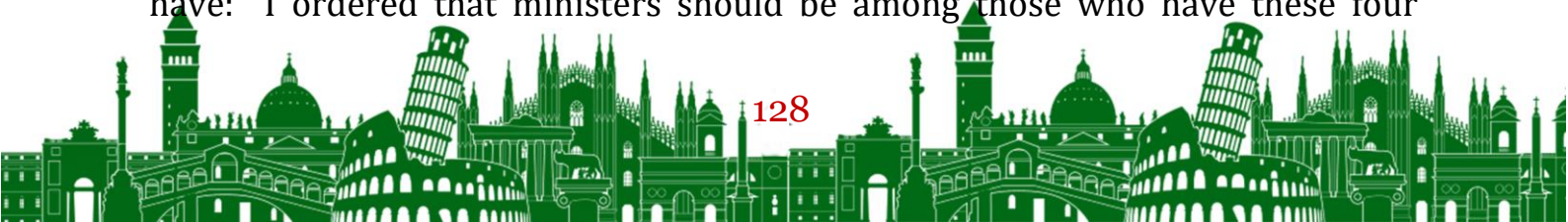


his rule of a just state as following: "With justice and honesty, I pleased God's created servants with me. I judged both the guilty and the innocent with mercy and justice. I won people's hearts with my charity work. With policy and honesty, I kept my soldiers and raiyat between hope and fear. I showed mercy to citizens and those under my command"[3.54]

Amir Temur always followed the advice of his teachers and listened to their advice in governing the state with justice. He used to consult before starting every work, and about this, says in his "Temur tuzuklari": 1) consult (with yourself); 2) consult (with others); 3) make a firm decision with caution and deliberation; 4) be careful. Because a kingdom without council and advice can be compared to an ignorant person whose actions and words are all mistakes; May his words and deeds bring regret to his head. Therefore, in managing the kingdom, work with advice and counsel, so that you do not regret it in the end. This letter was a guiding light for me. He explained to me that nine percent of the affairs of the kingdom are done by counsels, events, and councils, and the remaining one percent is done by the sword."[3.14]

Sahibqiran Amir Temur paid great attention to the life of the common people and saw the common people as members of his family. Therefore, they used to appoint someone who was asked by the people to be the leader in order to get information about the condition of the people, to know their mood. "I was aware of the condition of the raiyat, I saw the elders in the place of elders, and the younger ones in the place of children. I was familiar with the nature of every place, the customs and customs of every country and city. I made friends with the nobles of every country and city. I appointed as their governors the people who were suitable to their clients and their nature, and whom they wanted. I was aware of the situation of the inhabitants of each land. I appointed pious and correct writers to write down the situation of each country, the mood of the soldiers, their behavior, their actions, and the connections between them. I punished them when it was reported to me that they had written something wrong. If I heard that any of the governors and soldiers had wronged the people, I immediately took measures for justice and fairness against them."[3.55]

As mentioned above, Sahibqiran Amir Temur tried to be fair to the common people, to find out about their condition, and he paid special attention to the issue of appointing a just leader like himself, and he was very demanding of the newly appointed leader. We refer to the "Temur tuzuklari" about this, and in it he says about what qualities a person holding the position of minister should have: "I ordered that ministers should be among those who have these four





qualities: the first is nobility and pure breeding, the second is intelligence, the third is awareness of the condition of the servants and raiyat, politeness towards them, the fourth is patience and peace-loving. Whoever possesses these four qualities, let him be considered worthy of ministerial rank. Let them appoint him as a minister or adviser. Let them hand over the affairs of the country, the discretion of the soldiers and raiyats to him. Such a minister should be given four privileges - trust, attention, discretion and power. Any minister who gossips, listens to falsehoods, oppresses, or loses people he doesn't like should be removed from the ministry. People of inferior descent, envious, grudges, and black volunteers should not be given ministerial positions. If a corrupt, black volunteer, low-born person becomes a minister, the state and the kingdom will soon fall." [3.75]

Among them, the ambassadors led by Rui Gonzales de Claviho, sent by King Henry III of Castile, had been in Samarkand in September and November in 1404. Claviho's travel impressions have been published several times in Spanish under the names "History of Great Temur", "Temur's Residence" and "Samarkand Travel Diary". These works tell wonderful stories about the activities of Amir Temur.

After returning to Samarkand from military trips for a long time, Amir Temur used to hear from the people. During the trip, he strictly controlled the activities of the officials appointed to the state administration. Rui González de Clavijo in his work "History of Timur the Great" explains this in the following way: "When Temurbek was away for six years and eleven months, he appointed a governor in his place. During this time, this person used Temur's trust, abused his position, and made many mistakes. As soon as the Temur returned to Samarkand, he summoned this person to him, confiscated his property, and imposed a punishment on himself. Everyone was surprised that such a famous person was given such a punishment, because Sahibqiran himself had a lot of confidence in this person. Those who took the side of the former governor were also punished. After that, Temurbek punished a lot of people. An example of this is a number of butchers in the market. These butchers were punished for selling meat at a higher price than it was worth during Temurbek's absence. Later, he found out that the artisans and shoemakers in the market were selling their goods at a high price, and ordered to take away their surplus income as well." [4.126]

In accordance with Temur's correspondence, surveys, investigations, checks, and inspections were carried out from time to time. Abusing one's





actions, bribery, constant drinking, and domestic disorder were considered grave sins and were severely punished. According to Sharafuddin Ali Yazdi, the abuse was also extended to Temur's descendants and they were also punished accordingly. In particular, it is recorded in the sources that his son Mironshah and grandson Amirzada Pirmuhammad were severely punished in front of the people. Amir Temur was extremely strict in the sphere of the state's reputation, honor, and interests. At such times, he did not spare himself, his sons and grandsons, his relatives, and military commanders. He was extremely stable in state affairs.[5.14]

In conclusion, Sahibqiran Amir Temur ruled the country by holding the sword of justice during his 35-year reign. First of all, actions such as Rayat - protecting the interests of the common people, visiting the poor, and dealing with oppression and injustice without tolerance were the most important aspects of Temur's faith. Sahibqiran Amir Temur conducted frequent inspections among the officials, severely punished the officials, ministers, regional governors, generals who abandoned their work and indulged in bribery, drunkenness, debauchery, abuse in their work. Moreover, Amir Temur was extremely persistent in state affairs and punished his relatives, relatives, sons, and grandsons. As a result, Sahibqiran Amir Temurdan left a great spiritual legacy for the future generation.

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