



STRENGTH IS JUSTICE

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Annotation: The article states that Amir Temur carried out religious, moral, social, economic and legal policy through justice

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Justice is an important condition for social stability and development. In any country where justice was established, stability reigned in that country, creativity and science flourished, and the people lived in a good condition. But the provision of justice required not only all kinds of calls and slogans, wise sayings and advice, but also first of all, the political will of the state, the uniformity of the law, and the discipline of the subjects. For this reason, the ancient Greek sage Aeschylus wrote: "Justice without power and power without justice are both terrible." He then goes on to say, "If strength is combined with justice, what could be stronger than this partnership?"¹. Temur the Great's activity and life were determined by political will, honesty, and religiousness and all were aimed at finding justice. He also made the main motto of his ideology that power lies in justice.

Nizamiddin Shami says: "Emir Sahib-qiran deeply investigated the condition of the subjects, took the oppressed from the oppressor, and showed kindness to get information about the country's ruin and prosperity. Putting everyone's rights in their place, he treated each category of people with various kinds of kindness: he honored the Sayyid and honored them, gifted the Amirs, honored the scholars, honored the weak with generosity and benevolence, pleased the subjects with safety and justice. That's why his blessed breed received the grace of God Almighty..."².

Eastern and Western scientists have a negative assessment of Temur the Great's work, while impartial ones emphasize that he took justice as the main idea and criterion in his life and work. French historian Jean-Paul Roux writes: "Temur himself created two works: memoirs (Mazlufot) and a set of laws (Tuzuklar – Sayings of Temur)"³. A Russian scientist, orientalist and geographer D. Logofet wrote in the book "Mountains and Plains of Bukhara" published in St. Petersburg in 1913: "At a time when Europe did not have a simple understanding of the constitution... Temur the Great's state had a set of constitutional laws - "Tuzuklar (Saying of Temur)" and acted"⁴.

Timur himself wrote in his "Tuzuklar (Saying of Temur)" that "with justice and fairness, I pleased the servants of God who created me. I judged both the guilty and the innocent with mercy and justice. I won people's hearts with my charitable works, I kept my soldiers and people between hope and fear with politics and honesty. I took the rights of the oppressed from the oppressor. After proving the material and physical damage caused by the oppressor, I

¹Бахтиёр Ҳайдаров. Адолат – куч кудрат тимсоли. adolat.gzt.uz

²Низомиддин Шомий. Зафарнома. Т., 1996 й, 28-б.

³ Roux I.P. Tamerlane. 1994, p 344

⁴Д.Логофет. Бухоро тоғлари ва текисликлари. 1913 й. 115-б.



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discussed it between the two according to Sharia and did not oppress one sinner instead of another"⁵. Timur was a representative of his time. At that time, in today's terms, the church (mosque) was not separated from the state, and religious ideology was widely used.

Temur the Great's policy is no exception. Timur created his management system of state based on Sharia and fiqh beliefs, as well as the advice of his elders. The idea of "Strength is justice" of Timur's activity was also inscribed on the ring given by the saint man whom he worshipped. Timur recalls: "I wanted to travel when I turned twenty years old. But first, the Shaykh blessed my journey, tied a belt around my waist, put a kulah (a pointed Muslim hat) on my head and gave me a ring made of shell. The words "Rosti-rusti (Strength is justice)" were inscribed on the ring, which means "righteousness and justice will save you from any trouble"⁶.

World scientists interpret "Rosti Rusti (Strength is justice)" in different ways based on their beliefs. Commenting on the meaning of this divine word on Temur the Great's seal, Ibn Arabshah writes: "The pattern of Temur's seal is "Rosti-rusti (Strength is justice)", which means that if you are righteous, you will be saved." Sharafuddin Ali Yazdi interprets these Sufi words of Timur as "If you are right, you will find victory"⁷. Ibn Arabshah interprets it as "being saved", that is, receiving God's mercy on the Day of Judgment, and Sharafuddin Ali Yazdi interprets it as "God will give you victory."

The French historian L. Keren, who conducted a lot of research on Temur the Great's life and work, interpreted "rosti-rusti (Strength is justice)" as "if your heart is pure, you are free"⁸ L. Keren, a representative of Western values, assigns to it the meaning of "freedom, that is, if you are fair, you will not be a victim of your ignorance, selfishness, and careerism." The interpretations are essentially close to each other, but differ only in which aspect of the multifaceted concept is emphasized.

In Timur's view, first of all, laws should be fair and humane and should benefit the people and ensure their social protection. But Temur, who knew that social, political, and cultural equality could not be fully realized in the same way for everyone, did not deny class privileges. The population of Timur's kingdom is divided into 12 categories. "I compiled the rules and regulations, which are the rank of my kingdom, in these twelve categories"⁹. That is, Temur defines the rights and obligations, privileges and duties of each category. He acted based on a certain degree of strictness in the provision of Shariah justice. Because in every society where there is social inequality, it is well understood that the law, the rule of the kingdom and the rules of Sharia can be violated.

Clavijo, the Spain ambassador, describes the rule of law in the territory of the kingdom as follows: "The law was strictly observed in Samarkand, that's why no one can oppress someone without the order of the senior (Amir Temur) and use any kind of force"¹⁰. Alisher Navoi wrote in his work "Majolis un-nafois" about Temur's way of managing the state: "Those

⁵Темур тузуклари.Т.: «Ўзбекистон»2018 й. 75-6.

⁶ Темур тузуклари.- Т.: Фан ва технология, 2014 й. 18-6.

⁷Шарафиддин Али Яздий. Зафарнома.- Т.: 1996 й. 17-6.

⁸С.М.Рахманов. Амир Темур давлатида сиёсий бошқарув тамойиллари ва тасаввубуф. АДУ, №4 2018 й. 59-6.

⁹«Темуртузуклари».Т.: «Ўзбекистон» 2018 й. 90- 6.

¹⁰Руи Гонсалес Клавихо. Самарқанддаги Амир Темур саройига саёҳат кундалиги (1403-1406 йиллар). Русчадан О.Тогаев таржимаси.- Т., 1990. 139-6.



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who did not follow Temur's decrees, and those who adopted leading a light life were severely punished"¹¹.

Temur the Great's reforms in the military sphere also have a creative and innovative character. Amir Temur practically created a professional army with a monthly salary. He introduced the procedure of paying soldiers their salaries before their military campaigns. This made it possible to prevent the looting of the population by the soldiers. Amir Temur did not allow looting civilians in any country. Only according to the customs of that time, the treasury and wealth of the people who resisted and refused to become a part of a nation were confiscated. Necessary food and supplies were bought from the population. For this reason, the inhabitants of the occupied country accepted Amir Temur as a restorer of justice, a savior who protects religion and justice every hundred years.

In "Tuzuklar (Sayings of Temur)", it is emphasized that the taxes collected from the population are determined according to their earned income, and those who spend their property and investments sparingly for the betterment of the country will be given tax incentives by the state. Temur the Great, focusing on the support and development of entrepreneurship through taxes, says: "I ordered the emir to avoid putting them in a difficult situation or reducing the country to poverty when collecting taxes from the raiyat. Because the destruction of the raiyat leads to the impoverishment of the (state) treasury. The reduction of the treasure causes the dispersal of the army"¹². Temur the Great pursues the interests of the people and implements his tax policy. He shows that if the people become poor through the tax policy of the state, the state will also become poor as a result, and it is necessary to conduct a fair tax policy for the well-being of the population.

He emphasized that the tax should be collected according to the yield of the crop and the fertility of the land, and wrote: "I again ordered that the tax should be collected according to the yield of the crop and the fertility of the land. For example, let them take into account the cultivated lands that are continuously irrigated with cornice, springs, and river water, and let them take two-thirds of the harvest from such lands for the raiyat, and one-third for the treasury of the kingdom"¹³. Strictly regulates tax collection. It prohibits tax collectors from arbitrarily collecting taxes and using force.

Because justice demanded it. "I ordered that no wealth should be taken from the people before the harvest is ripe. Let them divide the tax into three according to the production. If people collects the tax himself without sending a tax collector, they should not send a tax collector there. If they are forced to send a tax collector, let them receive the taxes by command and good word; Don't use a stick and take the matter to the point of beating and cursing. Do not bind them and chain them"¹⁴.

Temur the Great's work and life is a spiritual support and a huge school for us. Some aspects are still exemplary. The wide opportunities created for entrepreneurship in New Uzbekistan, bank loans and tax incentives are the revival and continuation of Temur the Great's traditions in the field of economy in new conditions. New Uzbekistan aims to define the strategic development and create the foundation of the Third Renaissance.

¹¹ Алишер Навоий. Мажолис ун-нафоис. Муқаммал асарлар тўплами. 12-ж.- Т., 2006 й. 86-б.

¹² «Темур тузуклари». Т.: «Ўзбекистон» 2018 й. 143- б.

¹³ «Темур тузуклари». Т.: «Ўзбекистон» 2018 й. 143-б.

¹⁴ «Темур тузуклари». Т.: «Ўзбекистон» 2018 й. 144-б.



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The third Renaissance, like the previous two Renaissances, needs great talents and geniuses. The reason for the fundamental reform of the system of education, science, culture, spiritual and educational affairs is that, in the words of the head of state, we must create an environment and conditions that will educate the: "new Khorezmys, Berunis, Ibn Sinas, Ulugbeks, Navois and Baburs"¹⁵. The environment consists not only of objective conditions, but also of subjective factors, the content of people's interactions, their goals and practical aspirations. A new generation will create the foundations of the Third Renaissance. For this reason, they should be given spiritual motivation.

For this, it is necessary to give sufficient knowledge to the young generation about our history, the life and creativity of our great geniuses. As President Sh.Mirziyoev noted: "We need to teach our youth to learn from history, draw conclusions, arm them with historical thinking"¹⁶. Amir Temur's life, activity, and spiritual image are a historical value that gives lessons and draws conclusions for our nation, especially our youth, who are determined to create the foundations of New Uzbekistan and the Third Renaissance.

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¹⁶Шавкат Мирзиёев. Инсонпарварлик, эзгулик ва бунёдкорлик–милллий ғоямиз пойдеворидир. Т.: 2021 й. 25-б