
**AMIR TEMUR - GREAT STATESMAN AND GOVERNOR, CREATOR, PATRON OF
SCIENCE AND CULTURE**

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ABSTRACT:

This article shows the role of Amir Timur in the unification of Maverannahr and Khorasan into a single centralized state, the role of Temur's "Code" in the development of Uzbek statehood, as well as the study of Amir Temur's activity as a ruler, commander and patron of science and culture by historians.

KEYWORDS: Maverannahr, Khorasan, centralized state, "Power in justice", "Code", "Zafar-name" ("Book of victories"), Great Silk Road, tuman, tavachi, devanbegi, kazi-kalan, suyurgal.

INTRODUCTION:

Amir Temur was an outstanding statesman, talented commander, skillful diplomat, patron of culture and art, a person who made a great contribution to the development of human civilization. For an objective assessment of Temur's activities, first of all, it is necessary to take into account the specific historical situation in the middle of the XIV century in Central Asia, where the khans of the Chagatai ulus dominated, the population of which suffered for decades from Mongol oppression, the region was fragmented into regions and vilayats, between which there were constant strife and often with bloody consequences.

In these conditions, Amir Temur appears on the political arena. Possessing the gift of

organizer and leader, Temur always kept his finger on the pulse of life, without losing a sense of reality. Temur organized and led a movement to liberate the region from Mongol enslavement, for the unification of the vilayats into a centralized state, achieved recognition of its power by neighboring countries, restored and expanded trade, economic and political relations with many countries of the West and East. His contribution to the development of Central Asia in various spheres of public life was truly enormous and historical.

Thanks to the unification of vast geographical territories with different levels of culture into a single centralized state by Amir Temur, conditions were created for the rapid development of culture, which was later called by scientists the "Temurid Renaissance".

In 1370, at the kurultai of the local nobility and chiefs of the army, Amir Temur was proclaimed the ruler of Maverannahr. Having proclaimed Samarkand the capital, Temur began organizing internal affairs in his state. His main task was to overcome fragmentation and unite separate possessions into a strong centralized state. Amir Temur retained the Mongolian administrative system - division into tumans, appointing the heads of the tumans and mingbashi of people devoted to him.

Amir Temur's rule lasted 35 years. He created a centralized state stretching from the Indus and the Ganges to the Syr Darya and

Zeravshan, from the Tien Shan to the Bosphorus. In addition to Maverannahr and Khorezm, Amir Temur's state also included Fergana, Shash, areas around Transcaspian Sea, Afghanistan, Turkey, India, Iran, Iraq, the southern regions of Russia, Transcaucasia and several countries of Western Asia. In total he was able to unite 27 states and regions.

In order to strengthen and expand his empire, Amir Temur created a powerful, combat-ready army. Amir Temur himself was a brave and talented commander. He showed his leadership talent, for example, in the battle of Kunduzcha (near Chistopol, Russia), defeating the most powerful army of Tokhtamish, or in the battle of Ankara, defeating the army of the Ottoman Empire Sultan Bayazid Yildirim. Amir Temur and his emirs returned from other countries with rich booty. Together with the trophies, prominent scientists, skilled craftsmen, musicians and others were brought to Samarkand, Shakhrisabz, Bukhara. Amir Temur spent the acquired wealth on the improvement of cities and villages. He not only improved the cities of Maverannahr, Turkestan and Khorasan, but had many cities of the conquered countries rebuilt (for example, Baghdad, Derbent, Baylakan, etc.).

In general, it should be emphasized that the main results of Amir Temur's military and political activities were the formation and development of a strong centralized state, the liberation of the peoples of Central Asia from the Mongol oppression, the end of feudal strife and the establishment of stability and order, as well as the restoration of the Central Asian section of the Great Silk Road.

Temur's "Code" is a kind of instruction of Temur to descendants, and consists of two parts: a biography of Amir Temur from 1342 to 1381 and "Code", ie a kind of instruction on the structure of the state and the army. Written in the Old Uzbek language, it has survived to this day only in the Persian translation of the 17th

century. In the "Code", much attention is paid to the main pillars of the state: officials and military leaders, up to the rank and file soldier. The most important component of the state administration system was the army, the strengthening and improvement of which Amir Temur attached exceptional importance to. The "Code" defines the rights and obligations of everyone, from the sovereign to a simple soldier. Temur's army was the largest and most powerful army of the Middle Ages, both organizationally and tactically. The army was built, as indicated above, according to the decimal system: it was divided into tens, hundreds, thousands and tens of thousands.

The collection and deployment of troops was handled by special officials - tavachi, with great authority. It should be noted that each soldier called for a campaign was obliged to take a bow with 30 arrows, a quiver with a mace, a saber and a supply of food for one month. Every two soldiers had to have a horse in reserve, a tent, two spades, a hoe, a sickle, a saw, an awl, a hundred needles, half a weight of rope, a bottle for water and a cauldron for every 10 soldiers. These and other issues of military organization of Amir Temur's army are described in detail in the last chapters of "Code".

Under Temur, laws and their strict implementation, respect and observance of the rules of Islam, as well as a firm, consistent policy, became the basis of state management.

Temur in his "Code" stated that government is based on twelve rules. "... Now, edification to my eminent children and capable grandchildren, who are to rule the country; the twelve rules have made for themselves a watchword, and through them have attained this degree of government. With the help of these rules I occupied the country, ruled it and decorated the throne ..." Below are these social and political strata:

1. Sayyids (descendants of the prophet), scientists, sheikhs, noble people, that is, intellectuals
2. Wise men, who know the essence of the matter;
3. Dervishes, believers in God, qalandars (pilgrims);
4. Princes, emirs, military leaders, commanders of troops;
5. Warriors and commoners;
6. People who can be trusted for government affairs and with whom you can consult, trustees;
7. Ministers, chief scribes, Devonian scribes, engineers;
8. Doctors and tabibs (healers);
9. Scholars - commentators of texts and hadiths;
10. People of crafts (craftsmen, shoemakers);
11. Sofi
12. Traders and travelers.

The central executive branch was headed by a council of seven ministers (arkan-i davlat), headed by the premier minister (devonbegi). Each of the ministers performed specific functions. Thus, the first minister was in charge of harvest, taxes and duties and their distribution. The second, the minister for military affairs, presented to the sovereign the lists of troops and the register of salaries, informed about the state of military affairs in the country. The third, the minister for trade, monitored donations and taxes paid by merchants, was in charge of collecting taxes from pastoralists, and dealt with inheritance issues. The fourth minister monitored the financial condition of institutions and was in charge of the state treasury. The fifth is kazi-kalon, i.e. supreme judge. The sixth is Jalal al-Islam - a special royal overseer. The seventh minister is devoni - insha - was in charge of relations with other countries. The ministers were also involved in drawing up reports on the population, the development of trade and culture, the state of supervision in the state, informed the ruler about the activities of the

administration, the state of affairs in the provinces, the collection and distribution of taxes, duties, etc.

The state also had the posts of kazi (spiritual judge), arzbegi (considering complaints from the population and from soldiers), sadri azam (chief official for the waqf properties), sheikh ul-Islam (monitored the implementation of Sharia law), kazi al-kuzzat (chief judge for civil cases), munshi (secretary responsible for the receipt and distribution of funds and their accounting in the state). Regions, cities and districts were ruled by khokims, who were supposed to take care of the welfare of the population of their territories, keep order in public places, ensure the normal operation of hospitals, baths, inns, caravanserais, bazaars. The "Code" has special sections that give the rules for the production of military leaders and rulers, as well as the rules for the appointment of chiefs (emirs) of ulus, kushun and tyumen (kushun - company of 100 men; tyumen or tuman - corps of 10000 men or an area capable of fielding that many warriors).

Administratively, the state was divided into uluses, viloyats and districts, which were ruled by hakim, noyib and tumbashi (i.e., ruler, governor and thousands). Cities, regions or districts had their own financial administration, judge, mufti, and clerk. The form of conditional ownership, suyurgal, became widespread, and the ruler's close associates were appointed as its owners.

Temur divided the state into four parts between his sons: Balkh - to the eldest son Jahongir; Fars to Umarshaykh; Iraq, Transcaucasia to Mironoshah; Khorasan to Shahrukh. But Temur held Movarounnahr in his hands. It turns out that the empire of Amir Temur was a set of united feudal possessions. The distribution of powers in the power system was characterized by a high level of political and legal culture.

"Code" begins with a statement of 12 rules of government. Temur bequeathed to his

descendants: "Let these rules serve as a guide to them both in their behavior and in the administration of the state, so that they can preserve the state that I will leave them." Among the rules: the regular holding of kurultays on all the most important issues of public life. They were held not only in Samarkand (the capital of the state), but also in other regions, depending on where Temur was located; reliance on 12 different strata of society (scientists, sheikhs, pious people, officers, soldiers and ordinary people, ministers and secretaries, doctors and astrologers, historians and authors of chronicles, elders, masters of all kinds, travelers); advice with the wise; compliance with laws and fairness; respectful attitude towards officers and soldiers.

The rights and obligations of the emirs were clearly defined in the Code. Emirs, like ministers, must be from noble families, possess such qualities as discernment, courage, enterprise, caution and thrift, experience and habits of living with a soldier, tolerance. As stated in the "Code" - the law for everyone - both for the ministers and for the emir, and for ordinary subjects - was the same.

The Code emphasized the importance of punishing all those who break laws, abuse power, and do not fulfill their duties. He was especially strict with law enforcement officers and civil servants. The rules of moral and material encouragement of loyal subjects - from an ordinary soldier, an ordinary citizen to senior government officials are also laid out.

The Code says that "... a government that is not based on religion and laws will not retain its position and power for a long time. That is why I founded the building of my greatness on Islam, with the addition of the rules and laws that I strictly observed in the continuation of my reign. "

Assessing the significance of the Code, the famous historian, translator and publisher of this book into French L. Lyangle wrote in 1787:

"Temur passed on to his descendants, together with the empire, a gift even more precious - the art of preserving it." Therefore, this book is an important document on both the history of the development of statehood and law.

The main merit of Amir Temur to the peoples of Central Asia was that he put an end to feudal fragmentation and malevolent wars, liberated Movarounnahr from the oppression of the Mongols and uniting its population, laid the foundation for a centralized state, established peace, and made every effort for the further development of the country.

The state created by Amir Temur relied on all social strata that existed at that time and was governed by law. Temur ensured the rule of law in the country.

The calmness and order established in the country created the basis for the development of agriculture, handicrafts, trade, science and culture. In a short time, Movarounnahr and Turkestan turned into a country with developed science and culture.

Today, when our republic successfully solves the problems of building a rule-of-law state, many of the provisions of Amir Temur seem topical. One of the main priorities at the present stage is stability in society, peace and harmony of people. The basis for such stability in Uzbekistan should be the further strengthening of statehood and the foundations of civil society.

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