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“THE ROLE OF AMIR TIMUR IN THE SOCIAL AND POLITICAL LIFE OF  
CENTRAL ASIA”

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**Annotation:** In this article, the role of Amir Temur in Central Asia, the form of state government, control over the administration, state management, attention to Islam, civil society, the field of madrasa construction, and the diplomatic relations of the state are the following documents. together with the socio-economic life of the state is described in detail in this article.

**Key words:** Alexander the Great, Julius Caesar, Harun al-Rashid, Quebec, inaq, sipahi, Paris, Qur'an, UNESCO, science, Minister, devanbegi,

Our great-grandfather Amir Temur is among the great geniuses of history. Like Alexander the Great, Julius Caesar, Harun al-Rashid, and Mamun, he left an indelible mark in history. He was recognized as a great statesman, a skilled general, patron of science and culture. Amir Temur was born on April 9, 1336 in the village of Khoja Ilgor in the Yakkabogh District. His full name is Amir Temur Koragoni ibn Amir Taragai ibn Amir Burqul. In written sources he is described as Temurlang, in European literature Tamerlan. During Timur's time, the central administration of the state was headed by devanbegi, archbegi and 4 ministers. The first minister was in charge of land taxes, border duty collection, and mirshab. The second minister was in charge of soldiers' salaries and food supplies. The third minister - the military, was responsible for their appointments and inheritance. The fourth minister was in charge of keeping palace documents.

Timur made great changes in the structure of the state and maintained and developed the military-administrative division of the country, which was introduced during the rule of Mughal Khan Quebec in the first half of the 15th century. However, the widespread lack of interest in improving the administrative structure of the state has discouraged. Amir Temur paid attention to many things in managing the state and tried to fulfill them.

The first - the first constitution related to his state and kingdom, he developed the religion of God Almighty, Muhammad Mustafa's sharia in the world. It is the power of Islam everywhere and at all times. Second, he conquered countries with people of 12 classes and categories and ruled them. He spent the pillars of the state and kingdom with them. The third - the advisory board has subjugated Ghanim with entrepreneurial activity and vigilance. He conducted his affairs with kindness and patience. Fourth, he managed state affairs based on the laws of the kingdom. They happily served in the positions of emirs, ministers, and nobles. Fifth, he awarded the emirs and soldiers with ranks and titles. Sixth - with justice and fairness, he shows mercy to both the sinners and the innocent, and pleases God's created servants.

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Seventh - he honored the Sayyids, intellectuals, scientists, and historians. Eighth - worked with determination. The ninth raiyat was aware of the situation, he saw the great as great and the small as small. Tenth - Turko-Tajik, Arab people treated with respect the elders of people from different categories and tribes. The eleventh person paid their dues without forgetting his children, relatives, neighbors and all the people with whom he was friends at the same time when they reached the status of state and blessing. The twelfth respected Sipahis everywhere despite their friendship and enmity.

Amir Temur divided his tasks into 4 categories. The first is nobility, pure breeding; The second is intelligence; The third is to be aware of the condition of the Sipohu Raiyat and to be polite towards them. The fourth is to have patience and peace. Whoever has these four qualities is considered worthy of ministerial rank. He appointed him as a minister or adviser. Four privileges for such a minister; trust, attention, will and talent. In establishing his centralized state and law, Timur was based on the political and legal doctrines formed in the Muslim world. He established order and legislation in cities and villages. His ideology was Islam, while Sharia was a system of laws.

Amir Temur did not limit himself to the adoption of Islam at the level of state ideology, and Sharia as a legal system, he also adopted his own principles and rules; He also develops his "rules". In "Tuzuklari Temur" Amir Temur tells about the socio-political situation of Movorounnahr between 1342-1345, relations with neighboring countries and peoples.

"From the teachings of Amir Temur written down in the work "Temur's Laws":

- Be the medicine for the nation's pain.
- Strength is in justice.
- A good person builds a country, a bad person destroys a country.
- A business man, possessor of courage and enthusiasm, determined, enterprising and alert person is better than thousands of idle and indifferent people.

He divided the civil society into different categories and strengthened the administration, legislation and state power in consultation with their representatives. Taking into account the material, spiritual and needs of each class and category led to the rise of Temur's reputation among other countries and peoples. He took law enforcement so seriously that he ordered the highest officials to punish even his closest relatives and children for breaking the law. The establishment of legislation at this level led to the establishment of peace and tranquility in the country. Another important rule of Amir Temur was to grow old with respect to the descendants of the Prophet, to talk with his elders, scholars, and to rule the state according to their advice.

Another example that confirms Amir Temur's foresight: he paid serious attention to collecting information about the life of all the states and peoples while managing his state located on a very large territory. Based on this collected information, he made decisions and orders in managing the state. We are glorifying the world that Uzbeks are a great creative nation, and in fact it is. The purpose of celebrating the birthday of our grandfather Amir

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Temur at the headquarters of UNESCO in Paris was to inform the people of the world that this man was the founder of a great state, a great creative person, and that he made an incomparable contribution to the development of world civilization.

In Paris and in Europe as a whole, there were attempts to destroy the reputation of our grandfather Temur. It is not difficult to prove that there is no logical basis for this. A person cannot be creative and evil at the same time. Was a person who built madrasahs, patted citizens on the head, and memorized the Qur'an committing evil? Uzbek is literally creative. He does not need someone else's land. Our nation is a peaceful nation.

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