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Amir Timur's State Governance Policy

Abstract: This article highlights Amir Timur's state governance, military policy, cultural issues, as well as his organization and implementation of internal and external relations based on the "Timur's Code" and historical sources. The theoretical and practical significance of these aspects is also explained.

Keywords: Justice, Timur's Code, court, Timurid dynasty, divans, military policy, Mavarannahr, Khorasan, and others.

The principles of justice, humanity, consideration of the interests of all layers of the population, and efforts to eliminate injustices in the Timurid dynasty have not lost their relevance even today.

The President of the Republic of Uzbekistan, Sh.M. Mirziyoyev, emphasized: "Establishing the sense of justice, which our people hold above all else, in our lives as the primary task must become our top priority. In the legal state we are building, no form of injustice should be allowed. People can endure anything, but they cannot tolerate injustice." He frequently underscores that these meaningful words are more important and relevant today than ever.

If we compare the above thoughts and opinions with the principles of justice, statehood, and legal practice during the time of Amir Timur, it is evident that they are fully compatible and harmonious.

It is particularly noteworthy that the management of the state through justice by Amir Timur is directly mentioned in the Constitution of the Republic of Uzbekistan. For example, the preamble of the Constitution of the Republic of Uzbekistan states, "Realizing our high responsibility to the present and future generations in building a humane democratic state where human life, freedom, honor, and dignity are considered the highest values, and based on the three thousand years of historical experience of our statehood and the invaluable contributions of our great ancestors to world civilization, we adopt and proclaim this Constitution."

Academician A.X. Saidov expressed several noteworthy positive opinions about the governance, legal system, and rule of law in the Timurid dynasty. He noted that international relations and diplomatic connections were effectively established in the dynasty, and that Amir Timur maintained diplomatic relations with the most powerful countries of that time, such as

France, England, Spain (Castile), Turkey (Ottoman Empire), Egypt, and the Golden Horde, significantly influencing the development of international law theory, and that this practice was continued by his successors, particularly Miranshah.

The article provides examples from the practice of justice departments, courts (operating separately for nomadic and settled populations), and the extent of protection of citizens' rights and freedoms (based on the number of applications from regions) in the dynasty, as well as the control over these activities through special officials appointed to each region.

Amir Timur was not only a world-famous military leader and the most powerful ruler of his time, but his military theory, practical military art, tactics, and army structure were rare marvels of his era. His military prowess was manifested in various areas, such as reorganizing military units, using diverse methods in attacking the enemy, thoroughly studying the enemy's positions before an attack, and commanding as a military leader. In literature, there are differing opinions about Timur, but many of them assess his activities not from the perspective of his time, but from the perspective of the era in which the authors lived. The French scholar Langlès, who translated the "Timur's Code" from English into French and published it in 1787, wrote about Timur: "Timur Khan (Timur) wrote a treatise on political and military tactics and left a very wise system for his descendants. We never imagined this, and we have been judging his wars as mere conquests and plunder. Two almost insurmountable obstacles—our prejudice and historical injustice—have prevented us from knowing and correctly evaluating Timur." It should be emphasized that Amir Timur would hold a council before any major plan in state or society life, inviting not only state officials, military leaders, and Timurids but also sayyids, sheikhs, and scholars, and he made it a habit to hold such councils before every campaign.

Historical sources indicate that during the nearly 140 years of Mongol rule in Mavarannahr, no significant construction or water structures were built. At the initiative of Amir Timur, defensive walls were rebuilt around Karshi in 1365, Samarkand in 1370, and the area around Kesh in 1380. In addition, special attention was given to building reservoirs, dams, digging canals, and developing new lands for the prosperity of the people and the country's development. Understanding the crucial role of trade in improving the country's economy, the ruler established markets, bazaars, and various workshops, promoting the development of the people's craftsmanship.

Amir Timur showed attention and kindness to scholars and intellectuals, striving to use them in the cultural life of society. Historian Ibn Arabshah wrote that "Timur was kind to scholars, respected sayyids and nobles, and held them in high esteem. He showed complete

respect to the ulema and scholars, placing them above anyone else and giving each the recognition they deserved."

In Amir Timur's court, many scholars of science and education, such as Mawlana Abdujabbor Khwarizmi, Mawlana Shamsuddin Munshi, Mawlana Abdullah Lison, Mawlana Badruddin Ahmad, Mawlana Nu'maniddin Khwarizmi, Khoja Afzal, Mawlana Alouddin Koshi, and Jalal Khoki, benefited from his favor and served him. Amir Timur paid great attention to the development of science in fields such as mathematics, geometry, architecture, astronomy, literature, history, and music, and the French scholar Langle's wrote about his conversations with scholars: "Timur was very considerate towards scholars. Along with his knowledge, he would express confidence in those who were sincere. He often descended from his throne to converse with historians, philosophers, as well as those talented in science, administration, and other fields. Because Timur paid special attention to caring for these areas."

Amir Timur also proved himself as a skilled diplomat. His efforts to establish and strengthen economic ties with Byzantium, Venice, Genoa, Spain, France, England, and other well-known and prominent European states of that time can be evidenced by letters written to him by the French and English kings.

Sources describe Sahib Qiran Amir Timur as a person with bright qualities, sharp memory, courageous and determined, honest, possessing great spiritual power, and a majestic personality. Summarizing the contributions and position of Amir Timur in the history of Asia and the world, it should be noted that Amir Timur united all patriotic forces in Central Asia to liberate it from the Mongol yoke and led the struggle for independence, making a significant contribution to the realization of the people's hopes in this regard. He managed to establish an independent and unified state in Mavarannahr and Khorasan, relying on the strength and power of his people. Although he conducted campaigns in other countries for various reasons typical of his time, his efforts also contributed to accelerating the development of European countries. He saved Russia from the Golden Horde oppression and Europe from Turkish aggression. Amir Timur was recognized as a patron of culture, development, and crafts. His policies laid the foundation for cultural advancement and the development of the Turkic language, leaving an indelible mark not only in the cultural and spiritual world of Central Asia but also in the history of the entire Muslim world and had a significant impact on its further development. Amir Timur established diplomatic relations with several Eastern countries, especially European ones, and paved the way for broader trade and cultural ties with them.

When evaluating the consequences of Amir Timur's military campaigns and battles, it is essential to emphasize that his activities were divided into two stages in terms of objectives and

plans. In the first stage (1360-1386), Amir Timur fought to establish a centralized state in Mavarannahr, struggling to unite fragmented territories with the help of local social forces interested in unification (landowners, military personnel, craftsmen, merchants, and clergy). During this period, his activities undoubtedly had a significant positive impact on the social, economic, and cultural development of Central Asian peoples. The elimination of fragmentation and the formation of a centralized state led to positive outcomes. Conditions became more favorable for restoring the country's productive forces and reviving the economy, which had been weakened by one and a half centuries of Mongol rule. In agriculture, the foundation of the economy, certain improvements were made. New canals were dug, expanding agricultural lands. Handicrafts, internal and external trade developed, science and culture flourished, and cities prospered and became more populated. Before capturing any country, Amir Timur always offered the local population a peaceful solution and used military force only if this path was rejected.

Reflecting on Amir Timur's military policy, one can understand his worldview through the following words: "I realized that nine parts of state affairs are accomplished through counsel, planning, and consultation, and only one part by the sword." Therefore, in politics and governance, Amir Timur assigned only a small part to the sword, that is, force. His banner was always politics and strategy. At the same time, history regards Amir Timur as one of the greatest military leaders. This is indeed the case. However, in our opinion, his greatness in military art was just one aspect of his primary quality as a great statesman. His military policy served the main goal of building a powerful state and empire. We emphasize this aspect because until now, and sometimes even today, when discussing Amir Timur's activities, more attention is paid to his role as a military leader, and his military achievements are highlighted. This creates the impression that his life was spent entirely in wars. However, the analysis of works by Shomiy, Yazdi, Natanz, Hafiz Abru, and other historians shows that Amir Timur was directly involved in military operations for only one-sixth of his life.

Regarding Amir Timur's military activities, we find various opinions, with some portraying him as a barbaric conqueror, while others, such as the French orientalist Langlès, who published "Timur's Code," referred to him as the "brightest and greatest military leader in the history of Asia." Descriptions and evaluations of Amir Timur vary significantly in works of different periods, some portraying him as a ruthless ruler with a sword, while others present him as a just ruler, a reformer, and a wise ruler. However, when discussing Amir Timur, it is not enough to consider him solely as a conqueror; we should also consider his significant

contributions to the creation of a powerful centralized state in the East and the achievements of the peoples of Central Asia.

The principle that Amir Timur strictly adhered to in his state activities, reflected in "Timur's Code," is as follows: "I did not resort to war without cause and chose to act only when I was forced to, first trying to resolve the matter peacefully." This principle, as mentioned above, was stated in "Timur's Code" and is a fundamental principle in his activities as a statesman and commander, both in domestic and foreign policy. Summarizing all this, we believe that the following conclusions can be made:

1. Scientific and theoretical significance: The practical and scientific-theoretical aspects of Amir Timur's rule, his governance activities, and the analysis of these principles in terms of today's relevance make it possible to view his actions through the lens of the period in which they took place.

2. Practical significance: By studying the methods and principles of Amir Timur's state governance, contemporary state governance can draw relevant conclusions.

Summary: The article highlights Amir Timur's governance methods, cultural development, and political methods. His fairness and the principles of his reign are discussed. Amir Timur's contribution to the development of various spheres is emphasized.

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