

## **FORMS OF CENTRALIZED MANAGEMENT SYSTEM IN THE ERA OF AMIR TEMUR**

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### **ABSTRACT**

*The article is dedicated to revealing the moral foundations of the great state created by Amir Temur. It is aimed at revealing the moral criteria and their political aspects in the management of society at that time, their content, implementation procedures, objective goals and results.*

**Key words:** *Sahibqiran, State, Administration, Morality, Politics, Ruler, Justice, Enlightened*

## **ФОРМЫ ЦЕНТРАЛИЗОВАННОЙ СИСТЕМЫ УПРАВЛЕНИЯ В ЭПОХУ АМИРА ТЕМУРА**

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### **АННОТАЦИЯ**

*Статья посвящена раскрытию нравственных основ великого государства, созданного Амиром Темуrom. Она направлена на раскрытие нравственных критериев и их политических аспектов в управлении обществом того времени, их содержания, процедур реализации, объективных целей и результатов.*

**Ключевые слова:** *Сахибкиран, Государство, Администрация, Мораль, Политика, Правитель, Справедливость, Просвещенный*

### **INTRODUCTION**

Each state develops on the basis of the historical, cultural and spiritual heritage of its society. This unity will take the nation to a new stage of development, expanding its prospects. The experience of the developed countries of the world shows that the more they fully meet their needs, live a prosperous life, the higher their cultural potential, the stronger the desire for identity. In this sense, the problem of organizing public administration on the basis of ethical relations has not lost its relevance today. But there is a centuries-old debate between current views on "politics" and "ethics." These arguments are first manifested in politics through him in the matter of achieving morality and Justice. For example, how can a ruler be far from persecution during the pursuit of Justice?! How do different cultural and material interests of people harmonize within the framework of morality?! What if in society, in power, levels and interests are different, and what if morality or the means by which it is decided is more a phenomenon related to the cultural potential of a person?! How are their fair and moral solutions established in politics?!

In fact, the secret of the matter is that the ruling class in society has determined the moral level of politics based on the material possibilities it can possess. That is, morality is not based on its essence, but on the principle of certain interests. Morality, in turn, is forcibly classified and adapted to the balance of forces in society. At the same time, the legacy of national statehood created by Amir Temur today directly serves to further strengthen the foundations of our statehood, while ensuring the consistency and stability of our tasks of building a just society.

The distribution of interests among the ruling classes in the society and bringing them to balance is an important factor determining the progress of the state by the proper distribution of the difficult task, at the same time harmonizing them at the spiritual point. In this regard, the doctrine that Amir Temur created is incredibly important with his IBA. In this regard, the question arises as to what political means has Amir Temur been able to harmonize the interests of the ruling classes, which have so far been Retail in Movaraunnahr, around morality and through his own political purpose?! Bunda, he said, Why does he focus on classifying society and relying on them in his activities?! Why is great importance attached to the organization of a systematic order of their positions and degrees in public administration? What are the important and related aspects of such an approach to categories in public policy, however, aimed at finding a fair trial decision?! We will try to conduct our analytical discussions between politics and Ethics in this regard on the basis of Amir Temur's "regulations".

The presence of a ruling class in any period and state is natural. After all, there is a people, a nation, a state, there will be a sense of domination (possession) over it. Ruling classes through this property are considered categories that have a certain property and influence in public policy, determine the future fate of the people. More precisely, they are the owners of the country. This social system is, in fact, the same in all nations. It follows that the ruling classes determine the integrity and prospects of the state, and in the state they are the representatives and defenders of the interests of the nation and tribe. As a result, each king made his policy based on the will of the country's rulers. Its morality is determined by the fact that these relations are to some extent folk.

## **METHODS**

Comparative comparison, logical and abstract thinking methods were used in the research process.

## **DISCUSSION AND RESULTS**

Amir Temur will achieve the unification of rulers of different interests and levels, which have so far been Retail, around the idea of a single goal - the restoration

of a powerful state. Such an idea was carried out with the consistency of certain political activities. In this regard, it attracts governors and other sections of Public Administration Systems to the activities of the civil service on the basis of clear rules and harmonizes their potential and, accordingly, their interests with the interests of the general public. These rules are established on the basis of the designation of twelve categories of the kingdom.

Sahibkuran, first of all, pays great attention to the intelligent generations, their wisdom, potential, personal human qualities. Ya'ni, davlat xizmatchilarining ijtimoiy kelib chiqishi, davlatni boshqara olish salohiyatlari asosida ularni ma'lum vazifa yoki darajalarga ko'targan. This approach is of a systemic nature, aimed at keeping the soul from the activities of the state Office of the evil, disillusioned cowards. In particular, bunda has managed to determine the individual tasks of the activities of the strata, as well as their respective responsibilities. At present, the criteria for which one of their powers does not exceed the other or, conversely, does not fall, are established, which led to the discipline and effective functioning of Public Affairs. In this way, he paid great attention to keeping everything and everyone in his career, determining the value of everyone, the position he holds and the measure of everything.

Amir Temur was a clever, experienced statesman. He predetermined the central apparatus of state and local government, the social strata, the officials and their qualities, as well as their duties and responsibilities. Each owner of the Crown paid special attention to the management of the state and society based on certain socio-political groups<sup>1</sup>.

Amir Temur says in this regard: "if you cannot keep everything and everyone in his career, the amulet will bring more harm and harm. So you need to determine the value of everyone, the position you hold and the measure of everything and act accordingly"<sup>2</sup>. It is known to us that in the politics of states that are retail, everything is not different and does not hold everyone to it in their careers, a pervert and selfish kisser, a thief, a mutter and a gypsy, whose seed caused the category of unscrupulous people to come to management. The immoral groups formed and the policies that encourage them have undermined the development of any state. In society, dirt is created all the opportunities for decision-making at the level of politics.

Amir Temur, who founded the management of society and its prospects in the interest of social strata, achieves the creation of a solid foundation of a huge state. He manages to organize the management and conditions for the direct participation of

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<sup>1</sup> Temur Tuzuklari, T., T. Literature and art named after Gafur Ghulam, 1996, pp. 9-10.

<sup>2</sup> In that place. 81 pages.

the layers in accordance with his position and practical capabilities. Here he says, "I have made the law and the law, which are the ranks of my kingdom, into these twelve layers. I considered these twelve floors to be the twelve constellations of the celestial sphere and the twelve months of the establishment of my state".<sup>3</sup> Undoubtedly, the nobles who have such an opportunity have been directly connected with the interests of the Air service, the desire to enjoy the service and the desire to follow its regulations. And morality was the basis of this social contract. The organization of the social agreement in this way created the conditions for ensuring the participation of all categories in the state administration and the distribution of the benefits available in it at the right level and in accordance with the potential. At the same time, the system of labor resources and their appropriate direction has been formed in the state. As a result, the legally based and guaranteed criteria have strengthened the personal interests of the classes to be observed by themselves and to control it. In particular, ethical and transparent criteria have been created for not claiming more than one's potential and opportunities for categories and phenomena.

According to "Tuzuklar", the highest level of categories are considered as sayyid, ulama, shaykh and fazil. In this regard, Amir Temur, following the teachings of his predecessors about the influence of scholars and religious people in state policy, sees scholars as the highest ranks of the categories. He says - "I made the rules of my kingdom based on the Islamic religion and the sharia of the best of people (Hazrat Muhammad) and expressed love to his descendants and companions, who are honored and respected"<sup>4</sup>.

Ikkinchi toifa xos sanalgan doiralari, aqlli kishilar va kengash sohiblari ehtiyotkor, qat'iyatli, tajribali, ish yurituvchilar bilan boshqaruvning nazariy qarashlarini boyitadi hamda tatbiq qilishga erishadi. In fact, the complexity of the issue is that if defining a policy aimed at the development of the state is an important issue, its implementation is an even more difficult and important task. That is, it is manifested in the correct selection of intelligent, experienced, businessmen who can implement it in the state administration.

As the third category, he appreciates prayerful people. Their important services are considered to be spiritual helpers in the implementation of state plans, propagandists (ideologues) who give strength and confidence to soldiers in the name of Allah. He considered the most important class in explaining the decisions to the people and mobilizing them for this purpose. Amir Temur himself says about this: "For example, when my army was confused by the large number of Tokhtamish

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<sup>3</sup> In that place. 81 pages.

<sup>4</sup> In that place. 82 pages.

Khan's troops, Mirziyuddin Sabzavari, the owner of the prayer, took his turban from his head; he opened his hands in prayer and asked God for victory for me. Before the end of the prayer, the effect of the prayer was visible and the enemy fled from my army"<sup>5</sup>. It is known that Allah will not help us if we open our hands to the sky and do not see any event. Therefore, in addition to the event before each battle, the spiritual strength of the Sipohi was ideologically strengthened. They are instilled in their mentality that they are fighting for the cause of Allah and justice.

The fourth and fifth categories were brave, courageous, hardened in military work, experienced emirs, sarhangs, sipohors and sipohis (soldiers), and included their army commanders as members of the state council. Davlatning harbiy ishlarida ularning darajasi tegishli moddiy rag'bat va martabalar bilan belgilangan.

The sixth category includes reliable, rightly believing intellectuals, intelligent middle layers of society. They belong to different strata of the population and are aware of all the healthy and unhealthy things about the state and its policies. Basing on their opinion and goodwill created opportunities to involve all layers of the society in the state policy, to assign responsibility to it, and to participate. Therefore, Amir Temur revealed the secrets of the state to them and was aware of the correct policy in the affairs of the kingdom.

The seventh category was considered ministers, cabinet secretaries and munshis. Such positions are attributed not to brave, loyal, good fighters, businessmen, entrepreneurs, or supplicants, but to the class of people who have the potential to perceive state affairs with their education and virtues - those who are distinguished by their God-given nature. Judges, doctors, astrologers and engineers, muhaddiths, mashoyikhs, Sufis, tradesmen, merchants, tourists are divided into four classes, although they are at the same level, but they remain separate according to their duties. Amir Temur sees them as "developers of the kingdom's enterprise"<sup>6</sup>.

The kingdom, according to its nature, consists of a combination of different views, goals, interests and desires. That's why, as we mentioned above, not taking into account everyone's place and word in the affairs of the kingdom leads to the accumulation of some unexpected internal and secret conflicts in politics. Depending on the weight of different views and opinions, it served to generalize them in state administration, connect the will of the subject to the interest of the ruler, and strengthen the possibilities of stable management. Achieving harmony of relations in this way has led to the justice of the state policy and practical provision.

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<sup>5</sup> In that place. 82 pages.

<sup>6</sup> In that place. 83-84 pages.

In general, it can be seen from "Tuzuklar" that no caste or category in the society was excluded from public service. They are charged with a certain task or responsibility. In this way, citizens are mobilized for the development of the country, its improvement, and the welfare of the country at the level of their positions and capabilities. In a certain sense, the basis of castes in state administration regulated the professional activity of the society, and in accordance with this regulation, the material distribution was based on everyone's ability. As a result, contrary to the participation of some forces by chance, strong-willed individuals were encouraged to come to power.

At the same time, in the administration of power, the best of the virtuous have created an environment in which they can show their responsibilities to the state and society and thereby receive popular acclaim. The practical expression of such healthy moral relations was directly awarded by Amir Temur. It is based on justice in creating the foundations of a huge state management system and considering it as a priority political tool, which led to the practical decision of the political doctrines created during this period.

However, the study of the moral aspect of the judicial system during the era of Sahibqiran can reveal another important aspect of the statehood of this period. During this period, much attention was paid to the educational aspect of the crime, not to increase the punishment. According to "Tuzuklar", a palace of the mayor (Dorilamorat), a courthouse (court office) and a justice department (Doruladolat) were built in each city. They are important in preventing crimes against the state, society and individuals. Law enforcement personnel have also been formed. Darugas also played an important role in these structures. They are entrusted with the tasks of maintaining peace and stability in the lands belonging to their territories.

Also, kutvols were appointed to each city and village, and they guarded the peace of the people, and if something was lost or stolen in this area, the kutvols were responsible, and they were responsible for the lost property, such as drugs, obligation to pay. Officers have also been appointed to deliver passengers safely from one destination to another. If a crime of theft or murder is committed on the road, they are held responsible.<sup>7</sup>

Soldiers, as night watchmen, chiefs of search operations, divided into certain areas with their employees-guards, played an important role in ensuring the peace of citizens and opening criminal cases. According to the Shari'a, the composition intended to control the social composition and prevent moral corruption was called Muhtasib. They prevented stoning and other violations in the markets and carried out

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<sup>7</sup> Timur's rules. Tashkent, 1996, 119 pages.

punishments based on their duties. The officials of the internal affairs bodies are called yasatliq, and they are responsible for maintaining the peace of the state and society, and are of great importance in solving crimes. One of the law enforcement units was called Shikhna, and they were military officials responsible for keeping the peace in the cities.

During the time of Amir Temur and the Timurids, officials called kurchi carefully guarded the weapons of the state, controlled where and why they were used, and guarded the king's palace. The above information shows that during the period of Amir Temur and the Timurids, law enforcement bodies were specialized. They are divided into day and night, civilian and military divisions. They are divided into night and day, civil and military parts. Also, the bodies protecting every right quickly conveyed their information to the center of the kingdom, issues related to state secrets were discussed in secret councils, secondary issues in open councils of the palace, and measures similar to the current situation in the territories were taken.

During the period of Amir Temur and the Timurids, not only special bodies, but also the administrators of each region were involved in law enforcement. All of them were responsible for ensuring the peace and tranquility of the state and citizens, and were mainly involved in punishing minor administrative offenses. If serious crimes against the state, person, life and health are committed, they are tried in the relevant courts and appropriate punishments are imposed.

The main purpose of the state in establishing the coercive function during the era of Amir Temur and the Timurids was to educate the public in the spirit of respect for laws and to prevent crimes, to inevitably punish committed crimes, to impose punishment only when a crime was found to have been committed, and to maintain the peace and tranquility of the state and society. During this period, finding the truth in solving offenses and crimes became important. Amir Temur emphasized this in "Temur's Laws" and said: "I ordered that no one from the inhabitants of big and small cities should be punished with slanderous words of malicious, slanderous and corrupt people of all lands. Only if someone's sin is proven by the testimony of four people, then he should be punished according to his sin". Therefore, in order not to believe in slander and gossip when punishing a crime, it is carefully studied and based on the testimony of four honest people, "Tuzuklar" contains many rules regarding the administrative system. In particular, Sahibqiran prohibits governors from slandering anyone and imposing fines on residents.

The judicial system of Amir Temur and the Timurid era is based on the principle of strict legality and justice. Because, during the period of Amir Temur, the courts gained great importance in the implementation of coercive power. There were three

types of courts in the Sahibqiran kingdom. The first is the army judge. This judiciary heard criminal and controversial issues related to military issues. The second is a sharia judge, who tried crimes and disputes related to sharia.

The third judiciary dealt with secular-civil and state matters, such as theft, financial and administrative matters. Each of these judges has specific and specific tasks defined consistently. All information about the activity of the courts was continuously reported to the Divan personally to Sahibqiran.

Amir Timur's Decree in the name of his grandson Amirzada Umar (born in 1383) also emphasizes the obligation to follow justice and law unconditionally in the countries entrusted to him, and it says, among other things: "So that the kings, governors, governors, emirs, dignitaries, nobles and famous people of this country know the dearest child whose name is mentioned above as the owner of the royal throne and regions of those places, an influential governor and a worthy ruler, in important affairs and in all the needs of the country. let them address him and his deputies; They should not find it necessary to refuse his decree and orders, which are the original constitution of the country's prosperity and the essence of their peace."<sup>8</sup>

The Decree also specifies the obligation to strictly follow the law. "Let the child carry on this great work in such a way that it may be a guarantee for justice, truth, the necessities of government and vassalage, and follow its rules in such a way that it may end in the prosperity of the world and the peace of man." let him find; Righteous people are people of piety and Irshad, in supporting and honoring righteous and truthful companions, in repairing mosques and madrasahs, and in increasing the number of beautiful dargahs, by showing diligence, and in preventing miscreants, abashes, criminals and robbers, and in doing things contrary to Sharia. let him consider it necessary and necessary to increase and destroy the rules of ignorance. Only then will the affairs of the country go smoothly; the position of the kingdom and the right direction will be stable."<sup>9</sup> It is also emphasized in the decree that the issue should be approached seriously and with vigilance:

"The meaning of this is that anyone who knows anything, should not hesitate to bring it to our court, everything that is related to the reform of the country and the prevention of harm from the oppressed, should not be negligent in reporting it to us, trust and complete. let him show openly with confidence."<sup>10</sup>

<sup>8</sup> Nizamuddin Shami. Zafarnoma. 1996, 385 pages.

<sup>9</sup> Nizamuddin Shami. Zafarnoma. 1996, 385 pages.

<sup>10</sup> Nizamuddin Shami. Zafarnoma. 1996, 371 pages.



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