

AMIR TEMUR DAVLATINI HUQUQIY ASOSLARI

Ashiraliyev Rasulberdi Kamoliddin o'g'li

Toshkent davlat yuridik universiteti qoshidagi akademik litsey o'quvchisi.

ANNOTATSIYA

Ma'lumki, buyuk general va davlat arbobi Amir Temurning muvaffaqiyati, eng ko'p, uning podshohlik hukmronligini qo'lga kiritganligi bilan bog'liq. Mutafakkirning o'ziga xos fazilati shundaki, u o'zi hukmronlik qilgan saltanat shaklida ideal jamiyatni yaratgan va buning uchun barcha imkoniyatlarni ishga solgan. Temur saltanatini boshqarishning birinchi sharti qonunning barcha sohalarda hukmronligini tan olish va uning asosiy asoslarini o'rnatishdan iborat edi.

Ushbu maqolada Amir Temur davlatining huquqiy asoslari va huquqiy me'yorlarning amaldagi qonunchilikka muvofiqligini aks ettiruvchi "Tuzuklar" haqida gap ketadi.

Kalit so'zlar: Temuriylar saltanati, mazhab huquqi, musulmonlar huquqi, hukumat, harbiy tuzilmalar, ijodiy san'at, ilm-fan, sivilizatsiya va milliy urf-odatlar.

ПРАВОВЫЕ ОСНОВЫ ГОСУДАРСТВА АМИР ТЕМУРА

АННОТАЦИЯ

Общеизвестно, что успех великого полководца и государственного деятеля Амира Темура во многом был связан с тем, что он отстаивал верховенство закона в своем королевстве. Уникальное качество мыслителя состоит в том, что он создал идеальное общество в форме царства, над которым он правил, и приложил все усилия для его укрепления. Первым условием управления царством Тимура было признание верховенства закона во всех сферах и установление его фундаментальных принципов.

В этой статье говорится, что «Тузуклар», в котором отражены правовые основы государства Амира Темура и соответствие правовых норм действующим правовым нормам, определяет правовое право.

Ключевые слова: тимуридское царство, сектантское право, мусульманское право, правительство, военные сооружения, искусство, наука, цивилизация, национальные традиции.

THE LEGAL BASES OF AMIR TEMUR'S STATE

ABSTRACT

It is well known that the great general and statesman Amir Temur's success was mostly attributed to the fact that he upheld the rule of law in his kingdom. The unique quality of the thinker is that he created the ideal society in the form of the kingdom over which he reigned and made every effort to strengthen it. The first condition for managing Timur's kingdom was to acknowledge the supremacy of the law in all spheres and to establish its fundamental principles.

In this article, The "Tuzuklar," which reflects the legal foundations of Amir Temur's state and the conformity of the legal norms with current legal norms, is said to define the legal regulation measures.

Keywords: Timurid kingdom, sectarian law, Muslim law, government, military constructions, creative arts, science, civilization, and national traditions.

Great mir Temur is unique as a statesman, general, and intellectual in that he created the ideal society in the image of the kingdom he controlled and tried to improve it in every way. A crucial component of Amir Temur's political philosophy is the primacy of law in the governance of society, or the problem of legislation. The first condition for managing Timur's kingdom was to acknowledge the power of the law over all actions and to establish its fundamental principles. Timur's conclusion that the rule of law is a necessary condition places the rule of law very deeply: As Sahibqiran studied the legal doctrines of Imam Ismail Bukhari, Imam Abu Isa al-Tirmizi, Farabi, Taftazani, Burhonidin Marginâni, and their discussions with scholars, they came up with this idea. was formed as a result of discussions, and "Temur Tuzuklari" subsequently assigned a wide context to the question of the rule of law in society.[1]That is, our great-grandfather Amir Temur wrote on the pages of history, "Where there is rule of law, there is freedom." One of Timur's classical historians, Ibn Arabshah , commented on the qualities of Timur, saying:“Timur is a man of unparalleled character and profound reflection, the sea of his thoughts has no depth, and the way to the bottom of (his) interpretation is found neither through plains nor through hills,” gave Timur a high rating.[2]The greatest minds of mankind worked on "Temur Tuzuklari," its creation and study, for thousands of years in an effort to comprehend the internal logic of historical development and, on this basis, to resolve the problems of economic, political, and spiritual evolution of humanity and create the most effective and fair methods of managing society. From the beginning of his accession to the throne of the kingdom, that is, from April 1370, Sohobqiranism attempted to conduct state affairs on the basis of legal documents. The prestige,

potential, and reputation of such a state would be damaged, and its ruler would not be received high-level recognition if mir Temur had not established his state on the basis of law. Because science flourished in Moorounnahr in the tenth and twelfth centuries, the application of Islamic law became a social need for the development of society, and several jurists created a system of fanciful laws to govern it. Burhoniddin Marginani in particular gained a solid reputation as a "leader of the path of guidance" among the common people as well as among the rulers and scholaric elite. His book "Hidaya" gained enormous popularity among Muslim jurists. Amir Temur, who was well aware of such works on law, carefully studied the documents of state importance, such as Genghis Khan's "Yaso" and "Mangu yorliq." In the book "History of Amir Temur," Ibn Arabshah writes: "Temur used to read history books,... stories of poets and stories of the past ancestors, and listened diligently." He arrived with the conclusion that if the student made a mistake, Temur would correct it and ask him a question. The society has its own essential laws, and if those laws are not formed, numerous inequalities would inevitably arise in the society, undermining the development of the state. Therefore, Amir Temur's vast centralized empire, which united 27 states, had to be established on the basis of a set of laws and strictly adhered to.

There was a set of laws developed by Amir Temur on the basis of his life experiences, raised to the level of law by his judgment, and left as a guide for his successors in the form of a law system, experience of life, and recommendations. This collection is based on historical works and translations in different languages: "Temur tuzuklari", "Temur's Sayings", "Tuzukot Temuriy" and "Voqeoti Temuri" - "Temur's Experiences", "Qissai Temur", "Temur qissasi" - "Temur's Story", "Malfuzoti Temuriy", "Zafar yo'li", "Zafarnoma", "Zafar yo'li", "Tarjimai hol", "Esdaliklar", "Tanziymot" (new laws and regulations, reform), when translated from Turkish Chigatoi to Russian, it is known as "Dastur ul amal" instead of Malfuzot and Tuzukot. The word "Tuzuk" actually means "Collection of Laws" and "Regulation" in the old Uzbek language, both of which are linked to jurisprudence. According to Arab researcher Mazhar Shihab, the regulations are "a set of (departmental) administrative and military rules and procedures used in the administration of the state during the period of Amir Temur." [3] Such a large state apparatus, which formed the sole government of the Middle Ages, could not function without legislation that guaranteed international order and discipline. The ruler himself well understood this and demonstrated it in "Tuzuklar". [4] He concluded his experiences in this area by saying, "I have seen in my experience that such a state is like a home without a ceiling, an open top, and no doors, where individuals from all backgrounds can easily enter and leave." He continues, "I have seen in my experience that such a state is like a home without a ceiling, an open top, and no doors." In this instance, religion is understood to mean

religious laws, customs, and practices, as well as their application, tura - consumer law, and other similar concepts, tuzuk – documents adopted as a result of the rulers' private legislative activities. Thus, this conclusion reflected the system of legal resources in operation at the time. Based on this, the sources of law now in effect in the state of Timur can be grouped according to their relevance. Due to Islam's dominance in the state and the fact that the majority of its residents adhere to this religion, Muslim law was regarded as the primary source of law.

Muslim law is a legal system that emerged in the Middle Ages along with the establishment of the Arab Theocratic State and combines religious (canonical) and shariah law (fiqh). His Hanafi sect, which was widely spread among Turkic people, was firmly established inside the system of Amir Temur's kingdom. It should be noted at this point that the Muslim law was still in effect in all Islamic countries, including the state of Turkmenistan, with no changes. Since the state was a military dictatorship, the army and the majority of the populace serving in it were composed of individuals from the Turkish and Turko-Mogul families, and the old Turkish legal system (tura) served as the secondary source of law. There were several specific laws for the selection of the head of state, the army and its construction and maintenance, some family and marriage-related issues, such as captivity, as well as the use of water [5]. Then, when "Tuzuklar" was written, compiled legislation strengthened these customs and matters related to military construction.

Separate legislation - declarations of normative (general) constitutional significance, such as "Temur Tuzuklari," as well as decrees and treaties written in Turko-Serbian and Turkish, were adopted in the state and create individual subject rights. The Constitution is unquestionably a constitutional document if we think of it as a legal document that serves as the main source of law and if we proceed from strengthening the fundamental principles of state administration, structure, law, the organization of the judicial and governmental bodies, as well as the regulation of financial systems. document.

Because the "Tuzuklar" reflects all of these issues and defines legal regulatory measures. When combining the legal norms in it according to the current legal branches, the situation may be seen as the following:

State legal social rules, including the head of state, ministers, devans (network management bodies), devanbegis, principles of state management (consultation, council, advice, based on type and trail), local government, army, and civilian government, and border regions in order to enact legislation to provide, etc.;

a. Civil and financial law standards - land and forms of property Suyurgol, Iqto, Tanho, the procedure for granting them, obligations of those who receive them, deposits, taxes, provision for soldiers wounded and killed in battle, etc.;

b. criminal and criminal-procedural law - punishment for crimes, organization of justice homes, courts - dorul-amorat in every city, military judges, ahdos and raiyat judges, their appointment, punishment for perjury, etc.;

c. military legal norms -

The aforementioned points demonstrate that Timur was a strong, fantastic state with a strong legal system, and the law was protected by a variety of measures.

REFERENCES:

1. Sohibqiran Temur - is a great general and a just king. URL: <https://surgery.med.tma.uz/ru/archives/2642> (date of reference: 09.07.22).
2. Ibn Arabshah. Miracles of the fate of Timur's history. –Tashkent. Institute of the History of the Peoples of Central Asia named after Makhpirat. – P. 49.
3. Ubaydulla Uvatov. Sahibqiran in the eyes of Arab historians. –Tashkent: Sharq, 1997, 131 p.
4. Temur tuzuklari. Translated from Persian by Alikhan Soguni and Habibullo Karomatov. Under the editorship of B. Ahmedov. – Tashkent: Literature and Art Publishing House, 1996. 27 p.
5. Z. Muqimov. Historical sources of the law of Uzbekistan. – Samarkand: Zarafshan, 1996. –P. 59-64.