THE HISTORY OF POLITICAL THOUGHT DURING THE PERIOD OF AMIR TIMUR'S EMPIRE

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АННОТАЦИЯ: *В статье проводится историко-теоретический анализ системы политических взглядов, сформировавшихся в период империи Амира Тимура. Исследуются представления Амира Тимура о государственном управлении, легитимности власти, справедливости, порядке и дисциплине в контексте традиций восточной политической мысли. Особое внимание уделяется идеологическим основам политической власти в эпоху Тимуридов, взаимоотношениям правителя и общества, а также механизмам обеспечения политической стабильности. В работе осуществляется сравнительный анализ существующих в современной историографии подходов и раскрываются специфические особенности политических взглядов в империи Амира Тимура и их влияние на дальнейшее развитие политической мысли.*

Ключевые слова: *Амир Тимур, империя, политика, власть, легитимность, справедливость, управление, идеология, стабильность.*

ABSTRACT: *This article provides a historical and theoretical analysis of the system of political ideas formed during the period of Amir Timur's empire. The study examines Amir Timur's views on state governance, the legitimacy of power, justice, order, and discipline within the framework of Eastern political thought traditions. Particular attention is paid to the ideological foundations of political authority in the Timurid era, the relationship between the ruler and society, and the mechanisms for ensuring political stability. The article also offers a comparative analysis of various approaches in modern historiography and highlights the distinctive features of*

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political thought in Amir Timur's empire, as well as its influence on the subsequent development of political ideas.

Keywords: *Amir Timur, empire, politics, power, legitimacy, justice, governance, ideology, stability.*

The period of Amir Timur's empire represents one of the most significant stages in the history of Eastern political thought, during which distinctive views on state governance, the legitimacy of power, and political stability were formed. The centralized empire established by Amir Timur is distinguished not only by its military and political strength, but also by the political ideas and principles of governance underlying it. In this period, the divine and legal foundations of political authority, just governance, discipline, and the relationship between the ruler and society were reinterpreted within the framework of Eastern political traditions. Therefore, a historical and theoretical study of the political ideas formed during the era of Amir Timur's empire makes it possible to understand important patterns in the development of political thought.

It is important to emphasize that in the history of our statehood, Amir Timur (1336–1405) is the only ruler who left behind a written work specifically devoted to the principles of state governance. "When I embarked upon the path of world conquest," writes Sahibqiran in his reflections on the rules of governing the state, "I firmly kept four things in my mind. First, whenever I intended to conquer a country, I acted through correct measures and wise counsel. Second, in order to avoid mistakes, I carefully considered every action and carried it out with vigilance and caution… Third, I gathered around myself three hundred and thirteen noble-born, valiant, and intelligent young men… Fourth, whenever a matter could be resolved through planning and appropriate measures, I did not resort to the use of the sword."[1]

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Therefore, in studying the political and legal heritage of Central Asian thinkers and statesmen, special importance is attached to examining the views of Sahibqiran Amir Timur on power and its governance, as well as the political and philosophical ideas of Amir Timur and the Timurids. This is because Amir Timur's political views were directly connected with the spirituality of his time and the system of state administration. In the Tuzukāt-i Timurī ("The Timurid Code"), the structure of the state, the functions of state offices, various social groups and the attitude toward them, the principles underlying state governance, as well as the organization of the army, its command, supply, encouragement, the role of different military branches, and their mutual relations are clearly articulated.

The state of Amir Timur was governed on the basis of twelve principles set forth in the Tuzukāt. Since these principles have not lost their practical significance even in the modern era, Timurid scholars—such as the Pakistani historian Hanif Ramey—have described Timur as a great historical figure and have emphasized that the principles of state-building should be learned from Amir Timur.[2]

The rules of Amir Timur consisted of the following:

1. Observing the Islamic religion and Sharia law;
2. Conducting affairs without bias toward different classes and social groups;
3. Overcoming the enemy's troops through consultation, prudence, honesty, vigilance, and caution;
4. Managing state affairs based on the laws of the sultanate;
5. Maintaining good relations with amirs and military commanders, respecting ranks and titles;
6. Acting with justice and fairness;
7. Honoring and respecting scholars, ulama and sheikhs, wise men, engineers, and historians as persons of importance;

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8. Demonstrating decisiveness in political matters;

9. Being constantly aware of the condition of the common people;

10. Showing respect to those under his protection from various groups, including Turks, Tajiks, Arabs, and Persians;

11. Remembering and honoring children, relatives, friends, neighbors, and close associates even after they attain state positions;

12. Respecting soldiers regardless of friendship or enmity.[3]

Sahibqiran based his policy on religious values, Sharia law, justice, and consultation. The observance of Sharia law strengthened moral order and religious unity in society, while consultation ensured that political decisions were made taking into account the interests of various social groups. He grounded his military and political successes in strategic planning, caution, decisiveness, and integrity.

He governed the state based on the principles of the rule of law, justice, and stability, and strengthened trust and unity by maintaining good relations with state officials and military personnel. Respect for scholars, intellectuals, and ulama contributed to the development of culture and science. By paying constant attention to the needs of the people, he preserved close ties between society and the state. He pursued a policy of interethnic harmony and tolerance, respecting the rights of representatives of all nations and social groups. He promoted respect for children and relatives and treated even his enemies fairly and attentively.

Regardless of the reasons for war or the lands he conquered, Amir Timur immediately set about implementing his main objectives. He inquired about the condition of the population, honored scholars and wise men, provided them with ample opportunities for their work, established justice and peace, and paid great attention to urban development. As our first President I. A. Karimov noted, “History knows many conquerors in this ancient world. Most of them only destroyed. What distinguishes Amir Timur from them is that he devoted

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his life to creation… Most importantly, these constructions were not confined to the territory of Turkestan alone. The historical monuments left by Sahibqiran in the lands he visited are proof of this."[4]

The political ideas of Amir Timur share many common aspects with the policies of modern Uzbekistan. In the new Uzbekistan, Islamic values play a particularly important role in maintaining social stability, with emphasis placed on adherence to the Islamic religion and Sharia law. Reforms in the country are being implemented based on transparency and public discussion, which promotes the principle of conducting affairs with consultation. Transparent governance and the fight against corruption are among the main directions of policy, incorporating principles of diligence, honesty, and caution.

In recent years, the needs of the population in Uzbekistan have been studied and addressed, reflecting the principle of being aware of the condition of ordinary people. Interethnic harmony and tolerance, as priority policy directions, ensure mutual respect among different nations. Loyalty and respect in family and international relations serve as fundamental principles, promoting honor and consideration toward relatives and friends. Openness and peace-oriented diplomacy also implement the principle of respect for both friends and foes.

In conclusion, the ideas and principles advanced by Amir Timur serve as a moral foundation for the governance and reform policies of modern Uzbekistan.

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