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Research Article

THE PLACE OF AMIR TIMUR AND THE CULTURE OF THE TEMURIAN PERIOD IN WORLD HISTORY

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ABSTRACT

The main purpose of this article is to reveal the socio-economic and political life in the time of Amir Temur with examples. The article focused on Timur's beautification, agricultural and irrigation works.

KEYWORDS

Timur, army, culture, socio-economic, science, literature, philosophy.

INTRODUCTION

When Amir Temur came to the top of the hiokimiyat, he focused on finishing and beautifying the destruction left by the Mongols in all areas, repairing agriculture and irrigation networks. Strict discipline was learned. The situation in the country has improved and the standard of living of the artisan population has improved. The social system in the state of Timur was related to the different regions of the peoples that were part of the state and their relationship with each other. According to the sources, the

population was divided into twelve social groups when Amir Temur ruled the country. They are the following social categories: Sayyids, scholars and sheikhs. Ksks – skks

- learned people with great experience.
- Pious people who pray.
- Army commanders, sarkhang and amirs.
- Soldiers and masses of people.

"They are wise and intelligent people who are experts in public administration.

- Ministers, secretaries, head of the cabinet.
- Medical professionals, astrologers and engineers.
- Scholars and historians.
- Sufism representatives and scholars.
- Craftsmen and artists.
- Foreign tourists and merchants.

These social categories or strata in relation to the procedures in the administrative-management system of Amir Temur's state also show that it was of a military-political nature.

In the 15th century, among the rural population engaged in agriculture, some had privileges and paid a small amount of taxes. A very large part of the population consisted of tenant farmers and community farmers. Villages are managed as a community or a village. His property belonged to the whole community.

Free artisans were the main producers in the field of handicrafts. Along with the merchants living in the city, they were considered the representatives of the middle class of the cultural center. In the period of Timurids, the main type of tax was khiraj. The land tax was up to a third of the harvest. A tax was collected from gardens. There was also a life tax, ulog, and begar.

The most common type of land ownership was suyurgol, which was private land ownership. In the 15th century, farmers paid tribute depending on what kind of land they lived on and how they planted crops.

They are mainly of four types

1. farmers working on state lands.
2. Farmers working on privately owned lands.
3. Farmers working on their land.
4. Divided into cultivators working on waqf lands.

The payment is mainly made in goods or money. A tribute (jizya) was taken from the inhabitants of the defeated city. An emergency tax was collected when the country was in danger. Stamp tax was collected from shopkeepers and artisans. The people are involved in many khashar works (begar). Also, the owners paid zakat in the amount of one-fortieth of their property. Customs duties were collected from foreign merchants at border customs offices, local merchants paid land tax, and gardeners paid the tax.

Legal relations in Amir Temur's state, as in other Eastern states, were based on the order and rules described in the Holy Qur'an and hadiths.

The elements of law and law of Amir Temur are reflected in "Temur Laws".

This work talks about state affairs, military sphere, raiyat and all layers of the social system. According to it, the worldly aspects were controlled by the ruler himself, that is, Amir Temur, and he himself gave the necessary punishment. A Sharia judge dealt with Sharia matters. Also, different judges worked in different levels of the state cabinet, for example, a special judge was appointed for the army, and a special judge was appointed for the raiyat. In the state of Amir Temur, the legal system was as follows:

Shaikhul-Islam is a person responsible for protecting Muslims from bad deeds and encouraging them to do good deeds in the country. Sadlar-Akhli led Islam. Their main task was to control the waqfs: they also determined the suurgol.

A person engaged in management and control of waqfs by mutavalli-sadrs.

Qazi-khar controlled the law in different parts of the government in one city and region. Judges differed in rank and rank.

Mudarris is a person who teaches religious issues, shari'a, tafsir, hadith and fiqh.

In charge of weighing and price control in Khatasib-bazaars.

Among them, the judges and sadrs were personally reporting to Amir Temur about their work. Amir Temur wrote strict laws and procedures in his regulations: - if the treasurer betrays financial affairs, if the amount he embezzles is more than twice his salary, the excess salary is deducted from his account:

- if a sypokhi oppresses someone, they hand him over to that victim, and the victim punishes him as he wishes;
- those who were sentenced to a large fine if village or city officials oppressed people of a lower class:
- a person who oppresses the people is punished with a fine or whipping;
- anyone who steals is obliged to return the stolen thing or is severely punished.

For any harm caused to people, for physical harm, as well as crimes such as drinking wine, engaging in adultery, were punished according to the verdict issued by the sharia judge.

During the time of Timur, the peoples had a certain independence, although they obeyed the central government. The rulers of the ulus were the state apparatus, an independent army, and their dependence on the central government was to send a part of the khoroj (income tax) to Samarkand. In provinces and districts, power was in the hands of councilors appointed by the central government. State affairs were mainly in the hands of three institutions (devan): devoni oly (central executive body), devoni mol (court of financial affairs) and devoni tavochi (court of military affairs). Matters related to religion and Sharia were in the hands of the judge and Sheikh-ul-Islam. According to the information given in "Temur's Laws", the state is governed by seven ministers:

- 1) Minister of State and Subject Matters (Prime Minister);
- 2) minister sipok, i.e. minister of military affairs;
- 3) the minister of disposal of the property left without owner;
- 4) the minister in charge of import and export affairs of the kingdom, that is, the minister of financial affairs; 5,6,7) were managed by the ministers who controlled the affairs of the border regions.

All seven ministers are subordinate to Devanbeg. There were officials of various classes other than ministers, as in the offices of the central government, as well as in the offices of ulus hokims. Timur periodically conducted interrogations, audits, inspections, investigations. In his reign, abuse of office, theft, bribery, humiliation, drunkenness, and domestic disorder were considered grave sins, and those who engaged in this work were severely punished. In particular, according to Yazdi's writing, Timur even punished his son Mironshah and grandson Amirzada Pirmuhammad in front of the people for their bad behavior. According to the contemporary historians, Timur's most characteristic features are that he cares for the state, the country, and the citizens. Amir Timur paid special attention to promoting Islam and strengthening its role as a moral and ideological factor of his politics. During the period of Sahibqiran, he demonstrated in practice that he is the true patron of Islam.

All priests were considered inviolable during this period. Timur introduced the foundation rules. From his income, he provided funds for madrasas, mosques, and houses. He introduced mansabs over religious matters, especially Islamic rituals, traditions and the implementation of Sharia laws. They were called mutavalli, mufti, qazikalon, mukhtashi. It is known that Amir Timur had three piri in his life. Among them, Said Baraka was considered a pir who deserved special attention and respect for him. Said Baraka Timur tried to strengthen what he gained with the sword by giving obedience and fatwas and prayers. Thus,

Amir Timur relied on wealthy nobles, military men, and priests who could influence the people in the implementation of his plans and goals. Significant changes took place in social and economic life during the reign of Timur. New irrigation led to the digging of canals and the restoration of some old ones, and the expansion of cultivated areas. In addition to grain, cotton and other traditional agricultural crops, new flax, polys crops (for example, the Miri Timur variety of melon), and dates have been planted. According to Timur's decree, it was forbidden for neighboring leaders to plant grass near the fields. According to his decree, new villages were created, especially in the vicinity of Samarkand, which contributed to the prosperity of the peasant population, and most importantly, to the mutual expansion of the rural and urban population, and the separation of the products of the peasants and handicrafts of the townspeople.

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