

## AMIR TEMUR IS THE FOUNDER OF THE SECOND RENAISSANCE

**ERKAYEV ABDURAHIM PANDJIYEVICH**

Professor of Literature, Karshi State University, Karshi Uzbekistan

E-mail: [abdurahimpandjiyevich48@gmail.com](mailto:abdurahimpandjiyevich48@gmail.com)

Tel: (93)525-04-10

**Annotation:** The article, based on scientific sources, states that Amir Temur was not only a truly great statesman and a brilliant commander, but also a comprehensive reformer, a universal historical figure, who deeply understood and foresaw the driving and decisive factors of social development and future trends.

**Key words:** justice, renaissance, law, law, reform.

In the new Uzbekistan, the task of creating the foundation of the Third Renaissance, based on the main idea of "From National Revival to National Upliftment," has been set. This requires studying the lessons of both Renaissances, studying how our people carried out the Second Renaissance after the First Renaissance, which ended during the Mongol invasion, and therefore studying Amir Temur's policy in all aspects. After all, Amir Temur is the founder of the Second Renaissance. The instruction of the head of state that it is necessary to convey national history to our people, especially our youth, in a national spirit, and to instill it in their hearts and minds, also makes it urgent to reveal new facets of Amir Temur's activities.

Historical sources about Amir Temur emphasize that he was a great statesman and a brilliant commander. Attention is paid to the fact that he liberated our homeland from the Mongol invaders, restored our national statehood, created a powerful centralized state, protected it from external enemies, and constantly expanded it. It is also recognized that he was a patron of science, culture, and religion, and was engaged in development. However, the emphasis is primarily on his political and military genius.

Indeed, Amir Temur practically liberated our homeland from the Mongol invasion and created a huge empire. At the same time, taking into account the military power of the Mongols, their international position and, in today's language, the problem of recognizing the legitimacy of their power, he did not declare himself khan, but appointed a puppet khan from among the Genghisids. Otherwise, the Genghisids could unite and attack the Timurid state, which was just being strengthened and had not yet reached its full strength. This decision demonstrates Timur's political wisdom, his ability to objectively assess the

situation, and his powerful mind in the field of diplomacy, as well as his creativity in matters of power. His political and diplomatic qualities were fully manifested in his letters to the kings of Spain, France, and England, in his proposals for establishing trade relations, protecting trade, and creating favorable conditions, and in the just and tolerant policy he pursued in the conquered countries.

When talking about the personality of Amir Temur, it is necessary to recognize not only that he was a truly great statesman and a brilliant commander, but also that he was a comprehensive reformer, a universal historical figure, who deeply understood and foresaw the driving and decisive factors of the development of society, its future trends. In this regard, a comprehensive and objective scientific analysis of Amir Temur's activities, socio-economic, political, legal, etc. reforms, and the innovations he brought to the governance of society, a huge task facing Uzbek scientists, is to reveal and present to the world. If we may say so, it is their spiritual duty to their people and science.

To leave a good name in history, in addition to great potential, one must be a progressive reformer, introduce innovations, and raise society, culture, and social relations to a new qualitative level. Amir Temur was such a genius. Reformism and new thinking determined his role in our people and world history. He, in the words of Academician N.I. Konrad, brought peoples and cultures closer together, created conditions for mutual study. He laid the foundation for the second Renaissance of the Middle East.

Thanks to him, science, culture, and enlightenment, which had been in crisis during the time of Genghis Khan, were revived and grew rapidly. Justice and the rule of law (the supremacy of Sharia law and the laws, orders, and regulations established by Amir Temur) were established in the vast empire. Unprecedented prosperity and well-being were achieved. Cities and villages, professions, and trade flourished. N.I. Konrad compares Temur not with Genghis Khan, but with Alexander the Great and Kanishka. For this reason, he believes that if it were not for Amir Temur, the genius of Alisher Navoi would not have emerged. The reforms demonstrate the universal historical personality of Amir Temur. In whatever field he touched, he sought to innovate and reform. He creatively analyzed the experience accumulated by the people over the centuries in the field of state building and administration, the proven methods and systems, and, while preserving them, adapted them to his time, introduced many innovations and reorganized them. This applies to administrative and territorial reforms, tax reform, agriculture, crafts, urban planning, land and water ownership, property, as well as to issues of religion, mosques, and endowments.

First of all, it should be noted that Amir Temur radically revised the Laws of Genghis Khan and the laws and regulations of the Genghisids. Because they reflected the norms that were suitable for the interests and lifestyle of nomadic, semi-nomadic, kinship-kinship principles, and the military alliance of tribes and cattle-breeding feudal lords. They were not very suitable for the urban lifestyle, the development of crafts, agriculture, science, culture, the well-being of the population, and the improvement of cities and villages. For this reason, Amir Temur updated the legislative system. At the same time, he strengthened the good traditions inherited from the past. He developed the military-political congresses, councils and consultations characteristic of the Turkic peoples, adapting them to the requirements of his time. In his own words, he carried out nine out of ten state affairs through councils and consultations, and only one with the help of the sword.

We are far from suggesting that Amir Temur was a supporter of democracy. He was a supporter of sole rulership, but he was a supporter of justice and honesty, and people-oriented behavior. Reforms covered not only state-building and the legislative system, but also the judicial system. "I came to the court of the oppressed," he writes in his Tuzuk. "After proving the material and physical damage caused by the oppressor (note: after the claim in the complaint and lawsuit was proven - A.E.), I discussed it among the people in accordance with the order and did not oppress one sinner in place of another." Pay attention to two aspects of this confession: the first is that he discussed the accused among the people in accordance with the order (law), and the second is that the main sinner remained on the sidelines, let's say the real sinner was a high-ranking official, and did not oppress another person who carried out his order. There are many examples from ancient history and modern times where various minor perpetrators, secondary offenders, or suspects were punished instead of the real culprits, while the main culprit was spared, and the fair trial was violated. Amir Temur tried to prevent such injustice.

To assess Timur's personnel policy, we turn again to the "Regulations": "I managed state affairs based on the laws and regulations of the empire. Relying on the law and regulations (regulations and laws), I firmly maintained my rank and status in the empire. Emirs, ministers, soldiers, each of them served in my service, satisfied with their position and rank, and could not claim anything more than it." When will officials and civil servants be satisfied with their positions and ranks? Naturally, if their work and services are properly rewarded, their abilities are correctly and fairly assessed, and they achieve positions and ranks according to their abilities, and if laws and regulations are strictly observed in state affairs, governance, and in relations with people. In the matter of attitude towards talented

youth, raising talented people in the career ladder, we can also witness that Amir Temur acted fairly, supporting people, unlike the traditions of that time, not based on their lineage, but on their talent, hard work and efficiency. These words of Temur confirm the above idea: "If I had weighed the intelligence and courage of someone on the scales of testing and found that he was superior to others, I would have taken him under my care and raised him to the rank of emir. Then I would have increased his rank according to his services." That is, for Amir Temur, lineage, kinship, acquaintance, and not ability played the main role. However, according to the traditions of that time, lineage and class affiliation were of decisive importance both in the East and in the West.

Amir Temur deviated from these traditions when necessary. For example, we can recall the case of the 12-year-old Ibn Arabshah, who arrived from Iraq and became a great scholar. Justice was the main principle of Amir Temur's governance. It was not without reason that the words "Strength is in justice" were inscribed on his personal seal and on the eye of his ring. He ruled the state and society on the basis of justice, Sharia law, and the regulations (laws and regulations) he created.

Amir Temur's reforms in the military sphere were also unparalleled and ahead of their time. This applies equally to the tactics of conducting battles, organizing the cherik, providing weapons, horses, and food, organizing the military campaign, collecting food and fodder 1-2 years in advance in various settlements and regions along the route, and setting salaries for soldiers. The latter was especially innovative. This was the first element, the beginning of the creation of a professional army. Before the start of military campaigns, Amir Temur calculated how long they would last and paid soldiers their salaries for 6 months, 1 year, 2-3 years, and 5 years in advance. This remains a unique phenomenon in world history to this day. No war is without victims. A soldier can die in the first battle. And he was paid several years' salary in advance. A loss for the treasury. But Amir Temur considered this fair. A soldier going to war left a part of his salary to his family, provided for his family, and had peace of mind. He used the rest of his salary for travel expenses.

Amir Temur did not allow the peaceful population to be oppressed in any country. Necessary food and goods were purchased from the population. If someone oppressed the local population or committed violence against them, they were caught and handed over to the victim, and the victim paid the punishment. For this reason, the population of the occupied countries accepted Amir Temur not as an invader, but as a savior. In the occupied places, if the local people were satisfied with their rulers, they left them in their positions. He did not destroy the occupied places, but on the contrary, he developed them, pumped

water, dug canals, built robots, baths, cisterns, mosques, bridges, roads and other structures. He rebuilt or repaired the tombs of the venerable saints and saids. Timur himself proudly wrote about this in the Tuzuks.

Amir Temur's reforms in the economic sphere are also impressive. The decrees give many examples of this. If a farmer could not afford to work his land, he was provided with free tools, fertilizers, seeds, and tax benefits at the state's expense. Whoever opened a new plot of land was completely exempt from taxes for one year, and was provided with free assistance from the treasury. In the second year, he paid taxes as he wished, and in the third year, he paid taxes in accordance with the procedure established by law. Various assistance and benefits were also introduced for craftsmen, as described above. In those days, there were no banks and credit organizations. Amir Temur practically introduced free assistance and tax privileges from the treasury. Because in Islam, usury (riba) is prohibited. Loans are given without interest. And Temur did not give loans, but free assistance. This shows that he thought not only about the people, but also about the prosperity of the country. Because if a new land is opened, a new shop is built, the country becomes prosperous, and the number of taxpayers to the state treasury increases.

His wise policy was revived in the new Uzbekistan on a new basis; preferential bank loans and tax exemptions for a certain period of time provided to entrepreneurs are a revival and continuation of Amir Temur's traditions in the economic sphere in new conditions.

In general, a deep and separate study of Amir Temur's reforms in each area, substantiating them with historical facts, is just beginning. Until now, we have been more concerned with understanding the personality of Amir Temur, determining in detail his activities and biography, clarifying poorly studied areas, unclear pages, and critically and objectively evaluating existing views on this issue. This was natural. Because it was necessary to separate and systematize historical facts and events from fabrications and legends, and to cleanse them of the one-sided assessments of our great ancestor's supporters and opponents. This work will continue, of course. Now we need to further deepen our research, identify, analyze, and summarize documents and objects related to Amir Temur in literature, in the archives of world countries, and in the collections of private individuals and museums, and present him as a brilliant universal person who made a comprehensive contribution to the development of world history.

History is studied in order to learn lessons, to continue the great deeds and experience of our ancestors in new conditions, not to repeat their mistakes, and to receive spiritual support from the past. The policy being implemented in the new Uzbekistan also continues

the noble traditions of Amir Temur and other great ancestors in new conditions. The activities of Amir Temur serve as a living example for us in creating the foundations of the Third Renaissance.

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