

AMIR TEMUR'S ECONOMIC VIEWS ON STATE AND COMMUNITY MANAGEMENT

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Abstract

This article explores the historical and national foundations of leadership, recommends principles for selecting a leader and economic ideas for public administration in Amir Temur's work "Temur tuzuklari"

Keywords: Management, administrative rules, public administration, personnel issues, principles of selection of managers, executive decree.

Introduction

Amir Temur, Temur, Temurbek (full name Amir Temur ibn Amir Taragoi ibn Amir Barkul) [1336.9.4, Khoja Ilgor village near the city of Kesh (present-day Shakhrisabz) (present-day Yakkabag district) - 1405.18.2, buried in Utrar city, Samarkand) - a major statesman of the Middle Ages, a great commander, the founder of a strong, centralized state, a patron of science and culture. Amir Temur's mother, Takina Khotun, was from Bukhara, and his father, Amir Taragoi, was an aksakal of the Barlos clan and a respected bey of the Chigatai ulus. Looking at the economic worldview of the great Amir Temur, his reforms, which were aimed at managing the state, the ulus, and the welfare of the country and the people, are very significant for our day. The extremely difficult political and economic situation that prevailed in Transoxiana in the 14th century demanded the unification of the country and the formation of a strong state. Amir Temur understood this demand of the time better than Amir Husayn. That is why, at the initial stage of his activity, he directed all his efforts to create a centralized state in Transoxiana. In order to achieve this goal, he relied on the clergy, military, merchants, and urban artisans. As Amir Temur set about uniting the scattered country, he began the struggle primarily with his internal enemies. The extremely difficult political and economic situation that prevailed in Transoxiana in the 14th century demanded the unification of the country and the formation of a strong state. Amir Temur understood this demand of the time better than Amir Husayn. That is why, at the initial stage of his activity, he directed all his efforts to create a centralized state in Transoxiana. In achieving this goal, he relied on the clergy, military, merchants, and urban artisans. Amir Temur, starting to unite the scattered country, first of all began the struggle with his internal enemies. It is known that the book "Temur Tuzuklari" by the great Amir Temur is a unique masterpiece that served as the main encyclopedia of the Timurid empire, which united 27 states in the XIV-XV centuries. This work served as a guide for its time with comprehensive laws and strict administrative regulations, state governance,



and personnel issues. A. Temur's main ideas in the field of state and economy are fully expressed in "Temur Tuzuklari". The Tuzuks reflect the activities of Amir Temur between 1342 and 1405 and consist of two parts (articles). The first part mainly covers the issues of building a single state, strengthening it, and conquering neighboring (27) countries and territories, while the second part contains a unique testament, advice, and opinions on various fields, including socio-economic issues, spoken on behalf of the Sahibkiran.

It reflects the rules, principles, and guidelines of the Sahibkiran for governing the country and developing it. This work contains valuable economic recommendations for organizing, stabilizing, and regulating the economy, and for its steady growth.

At the heart of the Sahibkiran's economic ideas and policies lie concerns for the well-being of man, his interests, and his peaceful and prosperous life. He is concerned about providing people with professions, employment, sufficient capital for those engaged in entrepreneurial and commercial activities, and sufficient housing. The rules are also a set of knowledge collected, selected, and directly from Amir Temur's practice on the issue of management and leadership. In the rules, Amir Temur takes as a basis the following criteria that determine the basic characteristics of a leader:

- justice; - adherence to the law and regulations; - deliberation; - advice; - firm decision; - entrepreneurship and vigilance; - caution; - patience; - courage and zeal, etc.

Amir Temur notes these criteria as the main factors of his leadership activity and demands this from his subordinates. From the point of view of the art of leadership or leadership, this requirement can be understood as the main basis for selecting personnel and studying the behavior of a leader.

According to Amir Temur, no leader can master the requirements for a leader at once. He develops in the process of solving various problems and difficulties of leadership. This is a long-term process, during which the leader encounters many difficulties. He must have all the qualities inherent in leadership. Otherwise, the leader may make many mistakes or deviate from the guiding criteria, thereby confusing the main goal. The constant application of the above basic qualities and criteria ultimately shapes the behavior of the leader and determines the direction of management. As stated in the rules, Amir Temur used the following main criteria in his experience, considered them his motto and tried to act without deviation.


- strengthening the faith and trust of society, developing a healthy, cultural ideology that is a common, national property, eliminating any foreign beliefs that hinder its development, constantly cleaning up any distortions, deviations and other defects that arise within this ideology;
- thoroughly knowing the nature, class and stratum of the citizens of society, organizing a management system with their participation (Amir Temur distinguishes twelve classes. In the management system, incentives are introduced according to the level of service they provide, protection, having a management system that grows out of the structure of society and is closely related to it);
- consultation, advice, entrepreneurship, activity, vigilance, compromise and moderation (agreement), kindness and patience, attention to the time and place of each matter, allowing for exceptions, being able to find a common language with both supporters and opposition.



- conducting state affairs on the basis of state laws and at the same time maintaining a serious position in governance based on the system of state laws, while forming a high reputation of the leadership, not allowing it to be discredited and become ineffective as a result of pressure and interference from any influences;
- preventing various defects and inconveniences that may arise through the full provision and encouragement of the leadership and civil servants, and constantly educating, controlling, protecting and regulating strict discipline in the flow of basic criteria, in particular, not putting their own well-being and personal interests above all else;
- acting on the basis of justice and truth, forming complete trust in the leaders and leadership among citizens, strictly controlling the correct judgment on defects and shortcomings based on the law, and generosity at the expense of the state fund;
- to constantly support and use people who are known and have achieved a certain level in the field of science and technology in all aspects and to manage them, not to listen to the words of those who have become famous for certain reasons and to cleanse society of them;
- to strive with all your intelligence and body to organize or implement the main tasks facing the state and society, to search for ways to legally complete a useful task and to bring it to a firm conclusion, not to enter into any work with anger, not to be hasty, to constantly study and memorize news and historical sources in management and other sciences, to use those that are appropriate to the era, time and conditions as much as possible;
- constant awareness of the civilian population (here the economic, social, ideological-spiritual and cultural well-being of citizens is meant), awareness of the customs, nature and variability of various nationalities or groups (tribes, districts, regions, cities, etc.), establishment of positive and strong relations with those who lead them, and the leaders appointed by the state to such groups (governors, judges, heads, etc.). Coordination with the people and at the same time control over the implementation of state tasks, work with storytellers-reporters (secret service representatives) who report on the governing social forces of each nation, the ideology and mood of the population, their lifestyle, actions, and the connections between them, and the introduction of a procedure for strict punishment of leaders or informants who act improperly;
- encouraging and involving non-governmental community leaders within the state structure (here we mean Islamic scholars, talented individuals who have grown up within a certain nation and can lead this nation) in civil affairs under state control, mercilessly punishing lawbreakers, not choosing nationality, and treating all residents equally;
- protecting and encouraging and/or punishing colleagues and assistants who are fixed in the leadership position in various ways, taking into account their services and closeness, not neglecting them, striving for compromise in any situation;
- limiting the occurrence of illegal and indiscipline situations in the forces of state protection (army, security service, guard, local order maintenance forces, informants and spies), establishing a complete system for their provision by the state, and constantly monitoring strict order and continuity in this regard.

In the system of laws of Amir Temur, the guidelines for selecting leaders are expressed in a certain classification and it is stipulated that each leader must have certain qualities. When a leader comes to the position of management, he must first study under his own leadership. Any





team consists of people with different temperaments. Accordingly, their working methods are different, and their goals and interests are diverse. According to Amir Temur, the first thing a leader should do in such a situation is to divide his subordinates into categories, taking into account their goals and interests, knowledge and entrepreneurship, working methods, and demands and needs. However, the leader should not put one of these categories higher and the other lower. On the contrary, the distribution of work to each category at a certain level in accordance with their level should be based on refraining from tasks that are higher than their capabilities. Also, the division into categories should be carried out not on the basis of positions, but on the basis of knowledge, intelligence, experience and entrepreneurship. Amir Temur, describing his experience in this matter, writes that he divided his subordinates into twelve categories and introduced management rules based on their relationship to these twelve categories. In our opinion, the purpose of this was to divide people into certain categories, to more accurately understand their lifestyle, behavior, goals and interests. This opportunity, in turn, allows us to come to a clearer idea of who the laws and regulations introduced and the work carried out are aimed at and how they will be carried out. This ensures the smooth development of society and creates a basis for management. This can be simply said to be studying the problems of the community and organizing a management plan on this basis. According to Amir Temur, a leader needs some time to study public opinion, that is, to categorize it. During this time, if he makes a mistake only once, he should be forgiven. If there are more than two or three mistakes, such a leader should be removed from work immediately. The large number of mistakes indicates that he is unable to work with the public. Failure to prevent this will lead to serious consequences.

After the categorization, Amir Temur gives his opinion on the main criteria mentioned above, the 12 main qualities that a leader should have. According to him, a leader who does not have these characteristics will be deprived of leadership.

First, the leader should have his own say. No one should interfere with this, and the leader should not follow someone else's words or actions. That is, leadership should not turn into a partnership between two or more people, or subordinates should not gain superiority over the leader.

Second, the leader should have close people who can advise him on important matters. The leader should listen to their advice on the work being done, the work being done, the measures being taken, but in cases where the consequences will lead to punishment or the application of similar unpleasant measures, it is permissible to thoroughly examine the negative recommendations of the leader's advisors and act independently. Because, according to Amir Temur, no harm will be caused by advice that encourages good deeds, and the harm caused by following advice that encourages evil cannot be compensated.

Third, the leader must personally issue orders, commands, and instructions. Even if any issue is subject to discussion and debate, the final verdict and decision must be announced by the leader, and the leader must have the last word. After the announcement, it is forbidden to reconsider the issue.



Fourth, the leader must be firm in his decision. Having started a task, he must not stop until it is completely completed, he must not abandon any decisive action during this year, and he must not allow hesitation at all.

Fifth, the leader's judgment, decision, order, or instruction must be carried out. No matter how firm the judgment is, it cannot be stopped, changed, or changed by anyone. The leader must strictly control the exact execution of his judgment, take ruthless measures against those who violate it, and ignore those who harmlessly resist. Controlling the exact execution of the task must not allow anything to be imposed on him, nor should it become an obstacle to the leader's implementation of any other work.

Sixth, the leader must not, for any reason, delegate the management work, the important issues in it that he must resolve himself, to anyone. Of course, the leader will allocate sufficient work to the subordinates. However, he must personally demand that these tasks be completed, and not delegate them to someone else on his behalf. He must secretly check those who are seen as unreliable through special representatives.

Seventh, in management, there will be many people who will try to mislead the leader and distract him in order to achieve their own goals. Because of this, there will be more people who will tell him things, give him advice, and give him opinions. The leader must be able to distinguish between the necessary and unnecessary recommendations and use the ones he finds acceptable. Making a hasty decision without considering a given recommendation in depth will lead to undesirable consequences.

Eighth, in management, the leader must pay more attention to the needs of the army and the needs of the people. He must listen to the good and bad opinions of the people on these two issues and act in these two directions without rushing and with deliberation.

Ninth, the leader's policy should be serious, his words and judgments should be authoritative. His seriousness and authority often play a decisive role. Logic in thoughts and firmness in politics create respect for his judgments among citizens and employees and prevent resistance.

Tenth, the leader should be free from his position. If he works under some pressure, obligation or subordination, there will be no development in that area. Because due to lack of will, the leader will first of all be reluctant to his work. Secondly, because he works under pressure and orders, he will not think about development plans, and thirdly, his circle of interests will disappear. A person exists in such a way that every action is based on interest, and he will not overly strive for work that does not bring benefits. In the above words, the leader must have such freedom. Senior leaders should only give him recommendations on plans and works of state importance, send orders and decrees on the implementation of works based on those plans, and monitor the order in which they are being implemented. When the leader makes a mistake or uses inappropriate methods, he should be warned and pointed out his mistakes and shortcomings. Leaving the work completely to his discretion will lead to an increase in the leader's value.

Eleventh, the leader should never make anyone his partner in any work. That is, the leader should not humiliate people financially, economically, socially, or spiritually, and at the same time, he should not give anyone the right to make decisions on his behalf. It should be strictly



regulated by the leader himself that no independent work should be done on his behalf anywhere, whether he is present or absent.

Twelfth, the leader should always be aware of his advisors and not allow them to carry out their shortcomings in work and talk about them. Sometimes it happens that some advisers, whose opinions are considered correct, become indifferent to the leader and allow themselves to talk that harms his reputation. Or there are those who constantly inform others about the leader's ideas, actions, deeds, and actions. The leader, of course, will not dismiss them from work, but he must always monitor them.

These twelve criteria are interpreted as the main rules for choosing a leader or appointing him to leadership in the state of Amir Temur. «Касб-хунар ва маърифат аҳллариға салтанат корхоналаридан улуш берилсин», «билагида кучи бор фақир-мискинлар эса ўз аҳволи ва касби корига қараб йўл тутсинлар», «сармоясини қўлидан кетиб қолган савдогарга ўз сармоясини қайтадан тиклаб олиши учун хазинадан етарли миқдорда олтин берилсин», «кучи етмайдиған деҳқонларга экин-тикин учун уруғлик ва асбоб-ускуналар тайёрлаб берилсин», «фуқаролардан уй-жойи broken Help those who cannot afford it by delivering the necessary things" ("Temur tuzuklari", 1., 1993, p. 67).

The issue of taxation is central to the system of economic views of Amir Temur. Because the economy was organized and managed through the tax system, and the economic and military life of the country was regulated. Sahibkiran also proceeds from the priority of the interests of the people in his tax policy. He believed that if the population becomes poor through the tax system, the state will also become poorer, and a fair tax system is necessary for the population to live a prosperous life. Amir Temur emphasizes that taxes collected from the population should be determined based on their earned income, and those of them who generously spend their property and capital for the development of the nation should be given preferential treatment in paying taxes by the state (see: "Temur's Regulations", pp. 95-96). At the same time, he emphasizes that taxes should encourage people to work, create, be entrepreneurial, and be self-employed. "I ordered," the work says, "that when collecting taxes from the population, one should avoid putting them in a difficult situation or impoverishing the country. Because, destroying the population's homes leads to the impoverishment of the state treasury" (the same work, p. 98). Amir Temur demanded that the population be aware of the economic policy he was conducting, in particular, financial relations, money circulation and the tax system, that is, be economically literate. He believed that if the population was economically literate, the country would prosper economically. Sahibkiran also writes the following about taxes: "If the population agrees to pay the tax on registered lands in cash (money) ...", they should be given privileges (see the same work, p. 98). Here we are talking about the fact that those who pay taxes in cash receive benefits over those who pay without cash (through products).

He provided certain benefits to those who paid state taxes in cash. This allowed the population's free money to be put into circulation, replenish the treasury (in our current expression, we increase the state budget's revenues), avoid creating a monetary deficit in our economy, and avoid unnecessary issuance of money, that is, a very well-thought-out economic tool was found.



He also paid great attention to tax reform, provided manufacturers with tax benefits. He understood well that this would have a positive effect on the interests of the country and manufacturers. In short, it should be said that the breadth of the economic worldview of the great Amir Temur, the equality of his attitude towards the leadership and the people, and especially the fair management mechanism of state and public administration are still important today.

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