

POLITICAL OF THE ADMINISTRATION OF THE TIMURID EMPIRE DISTINCTIVE FEATURES

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ANNOTATION

The fact that the Empire of Amir Timur was characterized by the fact that a complex, at the same time perfect system of government was formed in the interests of various strata. Amir Temur Empire, the fact that the centralized system of government is organized on the basis of political and legal teachings, which are omukhta with the values of Turkic peoples and Islamic traditions, the power of the Empire and its perfectly formed political-organizational management, military-legal system, socio-economic foundations embody the potential of the zabardast Turkic states is covered on the basis.

Keywords: The Empire of the Timurids, the Timur traps, the Ulus, El, ulus tribes, the Imperial Confederation, the monarchy, the autocratic monarchy, the nature of the Timurid state administration, empires, the traditions of succession.

Introduction

After the death of Sahibkiran, the emirs, who retained the representation of ulus, go to bias with the Princes. In fact, ulus is a primitive feudal form of the state of nomadic peoples. When the imperial form of the state did not arise, leaning on the initial existing point (Ulus) was considered preferable to something abstract. In this sense, it can be said that the stratification established in the "traps" is a procedure embedded in public administration offices, while the military army, which constituted mainly political power, was not separated from the "Yaso". If the main ideas in the "traps" were not embedded in the structure of the entire empire, but a new social class, in which a compromise was formed, supporters of a single state would be able to form the power of a centralized empire.

Genghis Khan inherits a culture based on the idea of violence. He leaves no room for any opponents by destroying opponents, crushing tribes and killing members. Amir Timur, who came to power, does not break the foundations of the Chigatay Ulus, which is much more stable with a tradition that rejects violence. Therefore, Amir Temur does not punish the destruction of social structures and people behind them. The most important and most difficult thing for Amir Timur was to change the principle of

politics, that is, to subjugate the entire political elite. Without it, the tribe would have to lose all traditions in its competence.

Although, Amir Timur put the power structures of into the hands of people loyal to him, but this was not able to completely guarantee the subordination of the tribes. It was not enough to subjugate the tribes and deprive them of their leaders. He insisted on a radical change in the internal policy of the tribes, its destruction as foci of political activity. But Amir Temur did not destroy any structure of the Ulus, the Ulus tribes and groups, their traditional position for the Turkish-Mongolian state and the people who occupied them until he came to power, almost all remained in their places, and this shows its political influence when the opportunity comes.

Amir Temur conquered half of the world and ruled alone, leaving a regime that could not survive. He became the last of the great emperors of the steppe, says R.Rakhmanaliev. In reality, he did not achieve in his activities the introduction of the traditions of succession, in which the steppe Empires lost their nature. Although in a way it has achieved the harmonization of a nomadic and grassy culture, it reproduces the tragic experience of the Turkic Empires. Sahibkiran will remain not only the last emperor of the steppe, but also the last Armenian of national statehood.

The Empire as a cultural and perfect form of the state cannot be stable without the formation of interested strata in it. It is renewed and exalted on the basis of the exchange of successors, in any society, in any time. Of course, evidence is needed to substantiate our analytical conclusions. But scientific hypotheses are also among the analytical methods. But unfortunately, in our bisot there are no documents confirming the 35-year activities of a huge empire. Still, therefore, the problems of studying the political nature of the empire created by Amir Temur remain abstract until a rough time.

Today, theoretical teachings on the emergence of the state are quite developed. The concept of the state, its factors of organization and national characteristics have been studied in detail. Especially in Western countries, there are many scientific research centers aimed at studying the imperial history of Turkic peoples, and thousands of "Bartols" are being cultivated. They carefully studied a very large historical period, taking into account what the Turkic peoples were capable of, what they were deprived of, and what their prospects were... We see the practical results of scientific analysis from the modern way of life of Turkic peoples.

In his interpretations of the organization and crisis of the Turkic Empires, D.Arapov studies that nomadic empires are organized in the form of an "imperial Confederation". Until then, the Confederations externally looked similar to the autocratic monarchical state, but retained a collective and tribal structure inside. The stability of the steppe Empires is directly determined by the skill of the higher authorities with the ability to receive and distribute the corresponding blessings, including the ability to organize the reception of silk, agricultural products, crafts and exquisite jewelry from the outside. Since these products could not be produced in the

livestock economy, obtaining them by force or extortion was considered the main task of the ruler of a nomadic society. This made it possible to preserve the existence of an empire that could not develop on the basis of a livestock economy, he says. In fact, more than ten centuries will prevail over the world as a result of the fact that the settlers in time will acquire advanced technologies for the rational use of the blessings of nature. But with the advent of new cultures, little by little they begin to lag behind in the development of progress.

In Western sources, the trends of the origin of nomadic States and the distortion of the interpretations of the terms – "ulus" or "el", which are used to designate States in the analysis of their further Genesis, have become quite rampant. However, although in the works" pole knowledge "and" Devoni dictionary turk " these interpretations are given by the concepts of interpretation, there are deeds of its empty and inappropriate use. It should be noted that these terms are explained differently in historical-philological studies. In the ancient Turkic dictionary, the term is given to the ratio of Tribal Union and state. In most works, it is also known that the state came in the same way as the concepts of "el" or "ulus". But most of our opponents (V.V. Bartald, S.E. Malov, S.P. Tolstoy and others) argue that it should be considered terms that express the Union of tribes. True, the origin of any state, no matter what culture it belongs to, undergoes an initial process of formation from the community of tribes and uluses. But in the Turks, the concept of the state interpreted the term "el", "ulus".

E. Markov exposes the following issues in his interpretations: how should nomadic Empires be classified in the anthropological theories of political evolutionism? Can they be considered States or are they pre-state political units?

Currently, there are two most popular groups of theories that explain the origin and nature of the initial state. Conflict or control theories show the origin of statehood and its internal essence from the point of view of class struggle, war and relations of interethnic domination. From both points of view, however, it comes to the conclusion that statehood cannot be considered an internal need for nomads. All major economic processes in the Society of pastoralists were carried out within the framework of individual households. For this reason, there was no need for a specialized "bureaucratic" apparatus engaged in management and redistribution activities. At the moment, all social conflicts between Nomads have been resolved within the framework of traditional institutions for maintaining internal political stability. Putting strong pressure on breaking existing traditions could lead to migration or retaliation. In this context, many say that nomadic Empires cannot be interpreted as an authority or a state.

But the Empire of Alexander the Great collapsed immediately after his death, the Great Roman Empire ends after the reign of Julius Caesar. So, how would it be correct if we evaluate the activities of the geniuses of Western empires? For some reason, his interpretations are not considered in statelessness. The activities are actually marked only by invasion campaigns, Julius Caesar is the "creator" of the greatest. Can we say

that its heritage is a culture brought to humanity, like the Turkic peoples? On the contrary, in the history of the Empire of Turkic peoples, the Huns were ruled by 500 years, and the nomadic empire of Genghis Khan was ruled by his descendants after his death. It has existed for about 240 years, leaving many state organizations in Iran, China and the Eurasian steppe. The empire has carried out statehood activities for more than 300 years. In this sense, is it correct to look at the basis of nomadic States as being stateless?! But is there enough evidence today that it was the nomadic empires that the traditions of power and state government entered Europe from the centuries BC? But is the civilization of nomads (nomadism) something incomprehensible for the consciousness of the new generation of Europe? In this sense, we are putting together a number of contradictory conclusions that relate to the development of the form of the Empire and the history of its nomadic peoples. Because each of them has some kind of truth and conflict.

The scientific classifications of the concept of the state are distinguished by a fairly wide range and variety. To its diversity, each cultural unit arises from the foundations of its teachings, which arose at the stages of its historical development. Taken from this point of view, although the history of both countries that came to in the western and Eastern world began from one point, their development of prospects ended differently. Such characteristics are formed and arise on the basis of the dynamics of certain processes. The disadvantage of our opponents is also that they draw conclusions without hesitation, proceeding from the point of view of their national statehood teachings. But from the point of view of impartiality, it is worth noting that, in addition to political goals, we also lack scientific courage and free flight of observation, which sometimes becomes unique. They are not afraid to put the services that Ivan Grozny did for Russian statehood in one circuit of scales and inspect evil and ignorance by pulling them to the Second Circuit.

It is required to study and draw lessons on the reasons why the state is lagging behind the claims of its time, no matter how tragic it is. He, like a man, needs to be fed in time from spiritual and material goods. Spiritual blessings such as justice, freedom, heritability, faith, faith, conscience are the most fundamental factors that elevate the state's psyche. A people who are deprived of such a factor and will continue to wander in the same place as the wheel of history.

In this sense, the problems of today lie in the historical roots of the nation, devoid of the heritage of the past, and not in reforms that do not end with their heads. The deeper we seek the truth with impartiality and restraint, without worrying about its bitter fate, without making a mask of its achievements, the more it will show its power to us.

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