

**ISSUES OF GOVERNANCE AND LEADERSHIP ETHICS IN SAHIBKIRAN AMIR  
TEMUR'S "TEMUR'S CUSTOMS"***Ulugbek Hayitov**Uzbekistan Journalism university of mass communications**Associate Professor of the Department of "Political Sciences," Ph.D.*

**Annotation:** The article discusses that after our country gained independence, the attitude towards great historical figures has fundamentally changed and objective views on the life and activities of the great Amir Temur have been formed, Amir Temur is presented not only a great commander, but also a leader, a guide, a possessor of unique qualities, intelligence, knowledge, wisdom, and some views and information are provided regarding his governance of a vast state based on justice, impartiality, tolerance, morality, and ethics.

**Keywords:** Uzbekistan, independence, history, politics, governance, history of governance, leader, political governance, just society, leader's role, leader's responsibility, leader's behavior, leader's skill, leader's ethics.

After the Republic of Uzbekistan gained independence, fundamental changes were implemented in all spheres of state and public life, national and spiritual values and traditions were revived, the study and research of Uzbek statehood and the activities of historical figures were elevated to the level of state policy. In his Address to the Oliy Majlis on December 28, 2018, the President of the Republic of Uzbekistan Shavkat Mirziyoyev emphasized that "We must pay special attention to instilling in the minds of young people the invaluable heritage of our great scholars and writers, our dear saints, the courage of our invincible commanders and figures, and strengthening their feelings of national pride and honor"[1]. If our people, especially the youth - the future of our nation, by studying the history of their great ancestors more deeply, compare it with the past, and learn from their life and work, feelings of national pride and honor will further develop feelings of national pride and honor in their hearts, and their attitude and love for their people and homeland will grow even stronger.

Throughout the history of our people, numerous great scientists, poets and writers, statesmen, one of them was Sahibkiran Amir Temur, and the study of his activities and practical experience in state governance, as well as his qualities as a leader, has important socio-political, spiritual, and practical significance.

As is known, we are well aware of the biased and incorrect approach to the personality of Amir Timur during the Soviet era, therefore, in this article, we present some information about his being a great personality and statesman, his socio-political views on the life of the state and society, and his reforms in the development of the country and state governance. In this regard, the President's words "Why don't we study the history of our great ancestors well? For many

years, they instilled others' history and others' victories into our minds through a "hurrah-hurrah,"[2] gave instructions to the officials - we must first of all study the history of our ancestors."

In the state of Amir Temur, unlike in other eras, the rights and interests of all segments of the population were taken into account, and the necessary social foundations for their life were created. The rights, duties, and obligations of each category, whether a scientist, an artist, or a poet, are guaranteed by a specific law. They were financially incentivized from the royal treasury.

The French scholar Lenglet also says the following about Amir Temur's respectful attitude towards scholars and craftsmen: "Timur was a great admirer of scholars. He trusted people who recognized his knowledge and sincerity. He often descended from his throne to converse with historians, philosophers, and all those who were talented in science, administration, and other matters. Because Timur focused his main attention on caring for these areas."[3]

"Every time I read "Temur's Code," I feel as if I have found some kind of spiritual strength. In my professional life, I have repeatedly referred this book and become convinced of how vital importance of the wise thoughts contained in it, which will never become outdated and will continue to nourish human spirituality today. For example, the words "Experience shows that one determined, enterprising, vigilant, brave, and courageous person is hidden from a thousand inactive, indifferent people" are still of vital spiritual significance to all of us [4].

Our people demand a comprehensive study the historical figures who left a deep mark in the history of our people, Uzbek statehood, and the work they carried out during their life, activity, creativity, or leadership based on the needs of today. Studying the experience of Sahibkiran Amir Temur in state administration, work with leaders and officials, is also of practical importance in the formation of the potential and spirituality of today's leaders, because "this classic figure, a symbol of unparalleled courage, bravery, and wisdom, built a great empire, left behind both a practical and theoretical legacy of statehood, and paved the way for the development of science, culture, creativity, religion, and spirituality"[5]. Therefore,..."as long as there is such a great figure in our history as Amir Temur, as long as his legacy and teachings are in harmony with our lives today, as long as they help us solve today's problems before us, we have no right not to study, describe, and promote this heritage"[6].

According to Timur's regulations, four things should be followed in the affairs of the state: 1. Independent thinking and decision-making; 2. Consultation with others; 3. Decisiveness, entrepreneurship, and vigilance; 4. Caution [7]. Addressing this issue, he emphasizes that it has not lost its relevance even today, stating, "These four factors, namely counsel, consultation, determination, and entrepreneurship, will protect us from later consequences and prevent us from regretting it, our great ancestor warns [8]."

As emphasized in Timur's decrees, "I was aware of the situation of the inhabitants of each region. I appointed honest and truthful storytellers to write and inform me about the situation in each country, the mood of the troops, their way of life, their actions, and the relationships between them. If it became known to me that they wrote something wrong, I

punished such narrators. Whenever I heard about any of the governors, soldiers, or people who oppressed the people, I immediately took measures of justice and fairness against them," [9] these words express the main characteristics of a leader's spirituality.

Amir Temur skillfully used the leading factors of the socio-political life of his time in conducting state affairs, organized religious and Sharia affairs, and created decrees. He established the order of the royal ranks based on the following: - he linked the laws and regulations of the state to the Islamic religion and Sharia law; - in every deed, even in dealing, he did not forget moderation; - he approached the good, did not seek revenge on anyone; - he respected the people, considered oppression and tyranny alien to himself.

Although Amir Temur relied on the experience of the past in creating the socio-political system of his state, he did not blindly copy it, since such a reckless act has always been considered dangerous for any state. Since Amir Temur was a deep-thinking ruler who acted with foresight and foresight, he would consult with his confidants on state matters, think in detail, and then come to a decision.

The "Code of Laws" created by Amir Temur has been cherished for many centuries. The reason for this is that, first of all, it was precisely through such correct and fair measures that he managed a large centralized state, that is, the actions described in this work passed a great test and proved their viability, therefore, this "Code of Laws" still attracts the attention of the world precisely because every head of state needs such life-affirming manuals.

By strictly adhering to established rules and regulations, Amir Timur prioritized the well-being and peace of his citizens, such as the king's firmness in his word, his unwavering commitment to justice, strict control over the implementation of decrees and orders, constant vigilance and alertness to his surroundings, and the protection of his citizens from internal and external threats, as well as the creation of a prosperous life for all, peace and tranquility for the people and the preservation of the state from decline, which he considered the main task and the most essential conditions for the practical activities of leaders at various levels.

At a time when none of the European countries yet possessed a constitution, governing the state of Amir Timur based on the "Tuzuklar" itself was a great positive phenomenon.

The "Temur's Code (Tuzuks)" served as the fundamental legal framework for the empire of Amir Temur, which unified twenty-seven states during the 14th–15th centuries, as well as for the states later founded by his descendants.. This work served as a programmatic guide on the most perfect for its time laws and strict administrative rules, public administration, personnel policy, and leadership qualities. "Tuzuklar" was widely used in the practice of governance, as well as a collection of knowledge that passed through his direct practice in the state of Amir Temur[10]. Amir Temur demonstrated that the head of state was strict, entrepreneurial, extremely just, but also merciful, humane, honest, and pure, and showed that in life, not enmity, but justice prevailed. Educated people of their time served in government agencies, who mastered both religious and secular sciences.

The decrees reflect the socio-spiritual views of Amir Temur, and when selecting and appointing ministers, emirs, divanbegis, regional divans, and beks, great attention was paid to their lineage, intelligence, love for the people, patience, peacefulness, justice, elevated morale,

intelligence, skills, and ability to compromise with people. He adhered to state power "not through violence, but through the effectiveness of his rule and justice" [11].

"Temur's Code of Laws" is a unique work that defines the lifestyle and morals of rulers, describing methods and ways of governing the state, who to rely on in governing the state, the duties and obligations of leaders, as well as the personnel policy implemented by Amir Temur.

Amir Timur demanded that his ministers possess the following qualities: "firstly, originality and purity of lineage; secondly, intelligence and prudence; thirdly, awareness of the state of the army and the people, politeness towards them; fourthly, patience, endurance, and peacefulness" [12].

A pure, clean person is never a scoundrel. That is why Sahibkiran paid great attention to this quality and put it first. Candidates deemed worthy of the ministerial position are asked about their origin, identity of their parents and ancestors, given a small position, and tested once again.

The appointed minister must be intelligent, wise, and understand the essence of the issue under consideration with his own intelligence.

The Minister is required to be aware of the situation of the army and the people, to monitor their well-being and life in their daily activities, to be among the people when necessary, and to provide them with all possible assistance. Ministers, regardless of whom they interact with, must behave modestly, be polite, and avoid arrogance and pride.

During conversations with the public, the minister was required to patiently listen to criticism, not threaten them, and sometimes, when the situation escalated, to be able to resolve problems peacefully without succumbing to passion [13].

Such qualities will undoubtedly be useful in state governance, in overcoming various complex situations.

Amir Temur condemns excessive severity. The leader finds it appropriate to rule with either severity or leniency, depending on the situation. Because if he is too gentle, gluttonous, greedy people will drag him into their home, and if he is too strict, people will avoid from him and stop appealing to him.

When listing the qualities of the leader, Sahibkiran emphasizes that, the wise minister should rely on and cherish three things - state property, the state treasury, and the army. At the same time, "a wise minister holds the land with one hand, and the army with the other" [14]. Therefore, it was considered necessary for the wise minister to stand with the people and rely on them in the implementation of his policy. Amir Temur glorified selflessness and never withheld his mercy from those who possessed it. Because "an experienced, business-minded, and knowledgeable minister always considers the prosperity of the country, the peace and well-being of the people and the army, and the wealth of the treasury. The state strives to carry out work that benefits the state. The wealthy spare no effort in eliminating dangerous matters that harm the throne"[15]. The "Code of Timur," highlighting the role of ministers in state administration, also defines the duties and responsibilities of these officials. In the "Code of

Ministers of Service"[16], it is stated who they are subordinate to, and what tasks are assigned to them.

In conclusion, it should be noted that every leader, in carrying out his activities, is guided by the principles of justice, observance of the rules and regulations, consultation, advice, decisiveness, entrepreneurship, vigilance and caution, patience, and courage. These principles are required not only for the main factors of the head of state's activity, but also for all senior and junior officials in the civil service. It should be especially noted that the above-mentioned requirements served as the main criteria for the selection and training of personnel necessary for the public administration system, ensuring the responsibility and ethics of management and the leading person.

#### Literature:

1. Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг Олий Мажлисга Мурожаатномаси (2018 йил 28 декабрь)// [https://nrm.uz/contentf?doc=573929\\_o%E2%80%98zbekiston\\_respublikasi\\_prezidenti\\_shavkat\\_mirziyevning\\_oliy\\_majlisga\\_murojaatnomasi\\_\(2018\\_yil\\_28\\_dekabr\)&products=1\\_vs\\_e\\_zakonodatelstvo\\_uzbekistana](https://nrm.uz/contentf?doc=573929_o%E2%80%98zbekiston_respublikasi_prezidenti_shavkat_mirziyevning_oliy_majlisga_murojaatnomasi_(2018_yil_28_dekabr)&products=1_vs_e_zakonodatelstvo_uzbekistana).
2. Мирзиёев Ш.М. Бошқалар ғалабасини миямизга сингдиришганди? // <https://qalampir.uz/news/boshk-alar-galabasini-miyamizga-singdirishgandi-mirziyeev-amir-temur-mudofaa-merosini-tadk-ik-k-ilishni-buyurdi-59945>
3. Соҳибқирон Амир Темур — адолатли ҳукмдор ва юксак маънавият эгаси // <https://xs.uz/uzkr/post/sohibqiron-amir-temur-adolatli-hukmdor-va-yuksak-manaviyat-egasi>
4. Каримов И.А. Ўзбекистон XXI аср бўсағасида: ҳавфсизликка таҳдид, барқарорлик шартлари ва тараққиёт кафолатлари. – Тошкент: Ўзбекистон, 1997. – 326 б.; Ўша муаллиф. Тарихий хотирасиз келажак йўқ. – Тошкент: Шарқ, 1998. – 31 б.; Ўша муаллиф. Озод ва обод Ватан, эркин ва фаровон ҳаёт пировард мақсадимиз. Т. 8. – Тошкент: Ўзбекистон, 2000. – Б. 462-474, 489-508; Ўша муаллиф. Ватан равнақи учун ҳар биримиз масъулмиз. Т. 9. – Тошкент: Ўзбекистон, 2001. – Б. 99-104, 220-224.
5. Каримов И.А. Юксак маънавият – енгилмас куч. – Тошкент: Маънавият, 2008. – Б. - 45
6. Каримов И.А. Юксак маънавият – енгилмас куч. – Тошкент: Маънавият, 2008. – Б. 44-45.
7. Каримов И.А. Амир Темур – фаҳримиз, ғуруримиз // Маънавий юксалиш йўлида. – Тошкент: Ўзбекистон, 1998. - 414 б.
8. Темур тузуклари. Форсчадан А. Соғуний ва Ҳ. Кароматов таржимаси.– Тошкент: Ўзбекистон, 2011. - Б. 14.
9. Каримов И.А. Халқ ишончи - юксак масъулият. Халқ депутатлари Тошкент вилояти Кенгаши сессиясида сўзланган нутқ. 1995 йил 9 январь // Каримов И.А. Биздан озод ва обод ватан қолсин. Т. 2. – Тошкент: Ўзбекистон, 1996. – Б.



10. Темур тузуклари. Форсчадан А. Соғуний ва Ҳ. Кароматов таржимаси.– Тошкент: Ўзбекистон, 2011. - Б. 77.
11. Темур тузуклари. Форсчадан А. Соғуний ва Ҳ. Кароматов таржимаси.– Тошкент: Ўзбекистон, 2011. - Б. 77.
12. Равшанов Ф. Миллий раҳбаршунослик: тарих ва тажриба. – Тошкент: Академия, 2007. – Б. 118–119
13. Муқимов З. Амир Темур тузуклари (тарихий-ҳуқуқий тадқиқот). Иккинчи тўлдирилган нашри. – Самарқанд: СамДУ, 2008. – Б. 76.
14. Темур тузуклари. Форсчадан А. Соғуний ва Ҳ. Кароматов таржимаси.– Тошкент: Ўзбекистон, 2011. - Б. 106–107.
15. Темур тузуклари. Форсчадан А. Соғуний ва Ҳ. Кароматов таржимаси.– Тошкент: Ўзбекистон, 2011. - Б. 106–107.
16. Азимов Э. Амир Темур салтанати. – Тошкент, 1996. – Б. 47–48.
17. Темур тузуклари. Форсчадан А. Соғуний ва Ҳ. Кароматов таржимаси.– Тошкент: Ўзбекистон, 2011. - Б. 109.
18. Темур тузуклари. Форсчадан А. Соғуний ва Ҳ. Кароматов таржимаси.– Тошкент: Ўзбекистон, 2011. - Б. 109.
19. Темур тузуклари. Форсчадан А. Соғуний ва Ҳ. Кароматов таржимаси.– Тошкент: Ўзбекистон, 2011. - Б. 123–124.