

The Actuality of the Study “The Tymur’s District”

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Abstract

The article discusses the political and legal teachings of Amir Timur. The author paid attention to the relevance of the study of political and legal doctrines, as well as the importance of “Timur’s Code” in educating the younger generation in the spirit of patriotism and high legal culture.

Keywords: Idea; Teachings; People; Youth; Amir Tiumr; Ulozheniya State; Independence; Culture and law

Short Communication

As we know, today issues related to the moral development of the individual have become an actual problem. When today the CIS countries and it can be said in all countries of the world are experiencing a political, spiritual, moral and social crisis affecting the moral foundations of society. The most acute problem arose of finding ways of moral education for schoolchildren, due to several reasons: - the ambiguity of the influence of socio-political, economic, pedagogical factors and conditions on the implementation of the process of moral education; the unwillingness of many pedagogical groups to effectively carry out moral education in considerably changed social conditions; the lack of orientation of many theories of the theory of moral education on modern social and pedagogical reality. Enrichment of the spiritual world of the younger generation in the modern stage, their education in the spirit national and universal values remains the most urgent task. Especially in the current difficult time, when the Internet communication is intensifying among young people and from where the attacks directed against national identity, age-old values and selfish aspirations aimed at mastering the consciousness of young people are intensifying. Naturally, this proves the relevance of exploring the richest heritage of the ancestors and provides sensitivity and vigilance to education [1-3].

Therefore, not for a minute should we be left out of sight of the problem of affirming the principles of a healthy lifestyle among young people, both in Uzbekistan and in all countries of the world. At the 72nd session of the UN General Assembly, Shavkat Mirziyoyev proposed to develop the UN International Convention on the Rights of Youth - a unified international legal act aimed at shaping and implementing youth policy in the context of globalization and rapid development of information and communication technologies. Speaking at the session: *“Strengthening terrorist threats in the world, especially in recent years, indicates that the use of mostly forceful methods of countering them does not justify itself. Often, efforts are reduced to dealing with the consequences of challenges, and not their primary causes. I believe that the basis of international terrorism and extremism are, along with other factors, ignorance and intolerance. In this regard, the most important task is to fight for the minds of people, especially young people,”* said the president. The urgency of the speech is that this problem concerns the youth of the world as he recalled: *“Our young people should be protected from the harmful ideas of extremists and terrorists. Today more than 2 billion young people live in the world - this is our future, tomorrow depends on them”*. A program for youth development, employment and education is needed.

If you pay attention to the history of solutions to this problem, then

we know that the root cause of the emergence of all scientific branches is the needs of life. Attention was always paid at the state level, when upbringing began to play a very prominent role in the life of people. It was found that society is progressing faster or slower, depending on how it brings up the younger generation. Today, the modern world has a need to generalize the experience of education, to create special educational institutions. The history of education and pedagogy studies the development of education and schools, pedagogical theories from ancient times to the present day. The history of pedagogy is closely connected with the history of culture and expands the general educational outlook of the student, contributes to the development of the correct attitude to the pedagogical heritage.

The study of “Timur’s Code” has a special place, since in this book Amir Timur himself wrote about state administration, about justice and the supreme law, which even today do not lose their relevance. Indeed, from now on, as President Shavkat Mirziyoyev ordered at a meeting of the Security Council on November 28, each soldier must pass an exam on knowledge of history and, above all, on the “Laying of Tymur”.

“We all speak with pride about Amir Tymur. However, let’s honestly admit, how many soldiers read the “Code” of the great Sahibkiran?” - said Shavkat Mirziyoyev at a meeting of the Security Council - Or is everyone sufficiently aware of the life and military skill of the great commander Zaloliddin Manguberdi? After all, victories, strategy and tactics of our ancestors are still studied in many military schools and academies of the world.

Amir Tymur - the warlord and conqueror, better known as Tamerlane, “The Code of Tymur” - a medieval monument, a set of its legal norms, concepts of public administration and plans to conquer lands. Which has a significant role in the education and training of young people in the country?

We also know that in Uzbekistan significant steps have been taken to revive and perpetuate the name of Tamerlane. The Order of Amir Timur was established, monuments in his honour were erected in

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Tashkent, Samarkand and Shakhrisabz, and the State Museum of the History of the Timurids was created.

Also, the head of Uzbekistan Shavkat Mirziyoyev ordered by his decree to call the country's military academic lyceums "Temurbeklar maktabi" (Tamerlan schools). As stated in the presidential decree, this decision was made, "considering that such high qualities of a great statesman and commander of Sahibkiran Amir Timur as loyalty to the Motherland, care for the people, courage, dedication and justice, are an example for the younger generation."

Amir Timur known as Tamerlane - the great commander who played a prominent role in history. He was born on April 9, 1336 in a noble family that belonged to a famous barlas family. Timur's family lived in the village of Khoja Ilgar, located near the city of Shahrisabz (Kesh, the territory of modern Uzbekistan). The father of the future conqueror - Emir Taragay, enjoyed prestige in Maverannah, and his ancestors were considered the elite of the Chagatai ulus. Giving states that Timur was born with white hair, like an old man, holding a clot of gore in his hand.

During his reign, which lasted 35 years, Tamerlane created a giant empire, stretching from the Ganges and Indus to Zarafshan and Syrdarya, from the Bosphorus to the Tien Shan. In recent years, there have been complete translations of "Tuzuk-i Temuri" in modern Uzbek language, based on the translation of Mir Abu Talib al-Husayni. This work was done in due time by the late Arab Alikhan-Turg Saguni, an expert in Arabic and Persian languages. His translation was published in the eighth issue of the journal "Gulistan" in 1967. This translation has a number of flaws: omissions, deviations from the original, distortion of proper names, geographical names and terms, it does not comment on events and historical persons, geographical points, ethnonyms and toponyms. Another edition (in the form of a separate book) was made on the basis of the translation of Mir Abu Talib al-Husayni, using the translation Alikhan-Tura, by the Tashkent orientalist Habibulla Karomatov.

"Tymur's Code" authored by Timur himself, is a valuable historical document - this is a political testament that he leaves to his children. Highly appreciating the significance of this historical monument, the historian Langle says: "Timur handed over to his successor, together with the empire, the gift of even more precious - the art of preserving it."

"The Code of Timur" consists of two parts: I. "The Code of Timur"; II. "Charter Timur Plans and enterprises" In the Layout, Timur sets out 12 rules that guided both in behaviour and in government. Timur wrote about these rules in the following way: "Nothing better proves their importance, like what I learned from them: they helped me reach power, conquer states, consolidate conquests behind me and make me worthy of the throne." Timur divided all his subjects into 12 classes and considered them as 12 signs of the zodiac and the twelve months of his reign: An important place in the "Code" and the practice of governing the state of Tymur is occupied by the questions of strengthening law and order. In the "Code" we read: Experience has proven to me that a power that does not rely on religion and laws will not preserve its position and strength for a long time. She is like a naked man who causes others to lower their eyes when meeting him, without inspiring any respect for themselves. You can also compare it with a house that has neither a roof, nor doors, nor a fence, into which the most despicable person can penetrate.

Tymur took special care of his viziers, for, as stated in the Ulozheniye, the prosperity of the state was largely dependent on their activities. He warned his descendants not to succumb to scammers:

"Let not listen to greedy, corrupt and envious people [sowing stories] about viziers, because such people (viziers) have a lot of enemies, power and wealth". At the same time, Tymur severely punished the viziers abusing their official position. Clavijo, who saw the open trial (October 9, 1404) of one of the viziers, Muhammad Djeld, testifies: befell one of his chief canals, whom they call Dina [Vizier] and who was the main person in the entire Samarkand Empire. [Tymurbek] left him the chief alcalde in this city when he left about six years and eleven months ago. Meanwhile, this alcalde was said to have abused his position. "In his famous "Code", Amir Tymur wrote that "power that does not rely on religion and laws will not preserve its position and strength for a long time. It is similar to a naked person who makes others lower their eyes when they meet him, without inspiring any respect for themselves. You can also compare them to a house that has neither a roof, nor doors, nor a fence, which can be penetrated by the most contemptible person." Amir Tymur perfectly understood that spirit a clear factor is urgently needed, without it the existence of society itself and any human civilization is impossible. Spirituality was the foundation on which its power, strength, glory and greatness were based in the era of Sahibkiran. In his autobiography, an eminent statesman, arguing about the qualities inherent in an individual with enormous inner spiritual wealth and beauty, mentioned unselfishness, adherence to religious tenets and respect for others goy personality. In addition, he wrote that "... you should always make more donations in favour of the needy, each quarrel should be carefully studied and, as far as possible, it should be resolved positively. All activities lead to the overall benefit and advantage. In this case, without a reason not to offend anyone, to provide all possible assistance to those who came to you for help. Strictly adhere to justice. Never promise if not able to fulfil promises. Never harm anyone for no reason. Strive to be the same with both the simple and the higher strata of the population. You should never envy another." Amir Tymur well understood the significance of the council, consisting of wise people in governing the state. He wrote about it in his "Code": "I decided to use ten shares of state affairs with the help of council and meetings, and only one share with the help of a sword". And today it is in the people of the older generation, in the councils and instructions of the wise with life experience Interesting observations about of legality and justice in the state of Tymur are contained in the "Diary of a Journey to Samarkand to the Court of Tymur", published by the Spanish Ambassador Clavijo. In particular, he wrote: "In the city of Samarkand, the rule of law is observed, so that no one has the right to offend another or commit (any) violence without ordering the senior ..." (that is, Tymur). Further, Clavijo reports that Tymur always carried with him judges who resolved "important matters and quarrels." After hearing the parties, the judges reported cases to Tymur, after which they passed decisions on six or four cases at once. Moreover, as emphasized in the "Code", judges were strictly forbidden to punish citizens on charges and libel of suspicious and unauthorized people.

He was a deeply thinking man and always sought knowledge, therefore his covenants played an important role in the spiritual and educational aspect. He said: "Sons, raise the spiritual wealth of the nation, learn: let justice and freedom be your program." There were many commanders in the world; every nation has historical figures in its history. The people of Uzbekistan are proud of Amir Timur. Everyone knows that Amir Timur has created and created his whole life. And here is what he said about this: "If I took a brick from one place, I laid ten bricks, if I cut one tree, I planted ten seedlings." He also said: "Paul conquered the world, but in my empire there was such an order and such discipline that from one outskirts of the state to another outskirt will pass a young guy who has no gold on his head with gold."

Conclusion

According to our conclusions, even today the spiritual heritage of Amir Tymur is important in the upbringing of the younger generation, since the Code of Tymur is a unique source of knowledge of the history of national statehood. The instructions set forth in the Timur Code are an example for future commanders of units and units who dream of becoming worthy heirs of their great ancestor.

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