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## Issues Of Social Justice And Punishment In The Temur Regimes

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### ABSTRACT

In the article, the main source of law of the Amir Temur state, the issues of punishment policy, the concept of the principles of social justice in the punishment, its importance in the "Temur regimes" are discussed. Social justice isn't possible if only some voices are heard. Unfortunately, that's often what happens and the voices of the marginalized and vulnerable are silenced. Even when society tries to address problems, solutions won't work if those most affected can't participate in the process. Participation must be encouraged and rewarded so that everyone – especially those who haven't had a chance before – can speak.

### KEYWORDS

Amir Temur, the source of law, "Temur regulations", Punishment, Crime, social justice, rule of law.

### INTRODUCTION

"Any man is a refuge from my Justice demon  
forgive him, even if he has sinned, as long as he  
is found.

The second, the third time again sin enters,  
then let them be punished for their sin»

**Amir Temur**

It is known that the Empire of Amir Temur, which in its composition United about 27 states and Emirates, was difficult to manage without a punitive policy based on clearly developed rules of social justice. This policy is primarily expressed in the "Timur regimes", which are divided into the Islamic law, which is practically applicable in the Muslim state, and the constitutional document of the time. In the

"regulations", special attention is paid to the issues of criminal and criminal-processual law – the imposition of penalties for crimes, in particular the appointment of penalties for crimes committed by officials, the establishment of Justice houses, kazikhona-dorul-amorat in each city, the judges of the judge, the soldiers, the ahdos and the Chairman, their appointment, the appointment of penalties for false witnesses and other.

In matters of salt, crime and punishment, Amir Temur testifies to the ancient Turkic-Mongol traditions, customs, as well as the observance of the laws of Genghis Khan. In particular, in the "regiments" "I ordered about thieves, that wherever they were caught, they would be punished according to Yaso," in the regiments.

From this it can be seen that Yaso was used only in the composition of one crime, that is, in terms of theft. In his 29, 30, 31 paragraphs, strict penalties for this crime are established. "He who steals a horse is obliged to give his owner 9 horses. Without his property, his children will be taken instead. If there are no children (slaughtered like a sheep) must be executed. Even in paragraph 30, Yaso prohibits adultery, theft and deceit, prescribes the death penalty for such crimes. It turns out that Yaso was used only in the composition of one crime and only in the years of the reign of Amir Timur. Racial inequality is one of the most common social justice issues in the world. Most states have a history of racial discrimination and prejudice of some kind. It affects a racial group's ability to find work, get access to healthcare, and receive an equal education.

In Temurbek state, the existence of such sources of law, strict control over their actions, execution and observance have undoubtedly served to strengthen legislation.

It is clear from the charters that Amir Temur, with his openness and compassion, subjugated the people, tried to establish justice, and tried to stay as far away from oppression as possible. This is especially true in the case of embezzlement and looting by officials. In particular, if finance ministers betrayed the state's finances and misappropriated property from them, and if it was equal to their salaries, the money was returned to the state treasury as a gift. If it is more than twice the salary, the property is transferred to the state as a gift.

If Antioch oppresses a person, then it is considered that he came out of the service and Antioch's body was handed over to the victims. In this case, the victim can punish Antioch as long as he wants. If large and local superiors go out of their powers and oppress people of their own level to a small extent, they are provided for with a fine depending on their property.

It is also envisaged that the governors of dorug and the city governors, if they oppress the people, will also punish them in accordance with their crimes. When the fault of a person is proved in the "regulations", it is said that only one penalty is imposed on him, that is, if a fine is imposed, do not beat with a whip, if with a whip, do not impose a fine. It is possible to conclude that such methods of punishment were strengthened by the rule that in the Timur period it was impossible to punish two times for exactly one crime.

Along with the above, when the property of a person is seized by force, it is limited to the return of his property. Actions related to the delivery of a fine to the body: breaking a tooth, cursing a tooth, cutting an ear and a nose, drinking wine, adultery, that is, infidelity to her husband, etc., were considered a crime, and

were brought to the Sharia judge or the judge of the separatist.

In the "regulations" it is clearly written only in one context, that is, the punishment for recognition and execution in the system of keeping people aware of the situation of countries, winter and population. In other cases, or in regard to punishment as soon as possible and in a hurry, the word justice referred to: if they betrayed you in the kingdom work, the kingdom did have to turn it upside down also rush them. First of all, let them examine the identity of the accused and the perpetrators of the message ". Therefore, it is possible to see that Timur has appointed ministers by taking into account their characteristics and by choosing ministers.

From the "regulations" it seems that each border, city and province was assigned a secretaries of the messenger, who were assigned the task of constantly reaching out to them from the news of the events in their places, if they did not write messages about the events that took place, if they cut their fingers on the give false news. Being able to access essentials like shelter, food, and education is crucial for a just society. If access is restricted based on factors like gender, race, or class, it leads to suffering for individuals, communities, and society as a whole. Social justice activists work to increase and restore access, giving everyone equal opportunities for a good life.

Amir Temur adolatparwar tried not to punish anyone through slander or false messages for mercenary purposes as a ruler, such persons himself were usually sentenced to execution, and also tried to reduce the number of IDPs, unemployed people, in particular trampers and beggars in the country. In this regard, the Trites

and beggars were involved in forced labor, and if they continued their actions after that, they used such punishments as sending purchases to distant countries or making fortunes.

With this, it is possible to see that Amir Temur fought against idleness in the country and various crimes that could arise through him, including robbery, invasion, theft: "on the way observers, officers are appointed, guarding the roads, observing passengers, merchants, strangers and delivering their goods and other things from the address to the address."

According to the above, by analyzing the policy of punishment in the regulations, one can draw the following conclusions::

- First of all, the policy of punishment in the era of Amir Temur is based on social justice, the rule of law, observance of the law;
- Secondly, it has demonstrated the humanities printsips;
- Based on the inevitability of liability;
- It can be seen that in the appointment of punishment, special importance is attached to the form, level of guilt.

As the President of Uzbekistan Islam Karimov, "the perception of personality of Amir Temur means perception of history. To comprehend Amir Temur – it means to comprehend itself. To magnify Amir Temur – this means to strengthen our faith in the great future of the country, based on our roots in the depths of history, our culture and power... The image of our great ancestor will always cause our people a sense of pride, give us strength and aspiration".

A great statesman and commander Amir Temur, being outstanding political strategist, was able to build a powerful centralized state

in Maverannaxr, based on the rule of law and respect for traditions.

Sakhibkiran actively engaged in legislative activity. He created a work called “The Code of Temur”, which outlined his vision for more effective government, as well as the fundamental principles governing the country.

“Justice is not in power, and the power to justice”, – Temur was sure, and made this slogan the motto of his reign. Today, for us, his successors, these words are a priority spiritual and moral criterion and measure.

At the initiative of President Islam Karimov in 1996. 660th anniversary of Amir Temur was widely noted and passed in a festive atmosphere. This year has been named the country’s name. In accordance with the presidential decree established the Order of Amir Temur. On his initiative in the same year in Tashkent was founded by the State Museum of History of Timurids in the exhibition which includes archaeological, ethnographic and numismatic materials as local and trapped in the state of Amir Temur through the Great Silk Road. Carved on the exterior wall of the building of the museum of the word “Justice”, “Education”, “Honor” and “friendliness” today reflect the essence and meaning of the policy carried out by the head of state, the noble goals of the people of Uzbekistan. In the legacy of his great ancestor of our courageous, generous, pure-minded and hard working people draws its strength and energy to building a state with a great future.

The fact that every year more and more transformed the appearance of cities and villages of our independent country, plays an important role in the legacy left to us by the great ancestor of the spirit of creation, which

gives rise to unity and solidarity, hard work and generosity. In Tashkent, Shakhrisabz, Samarkand majestic monuments erected devoted to sakhibkiran. His name is the capital Square, Avenue subway station, cultural institutions and schools in different parts of our country.

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