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TWELVE CATEGORIES OF GOVERNMENT'S MANAGING SYSTEM

Abstract: It is known that the period of A. Temur's statehood plays a special role in the history of our people with its spirituality, potential, educational power and influence. His state was dominated by order, calm, and the rule of law, in many matters the unity of word and deed was achieved. His invaluable legacy of the Code was not only an important law complex in statehood, but also a breeding ground for satisfying spiritual needs. This article discusses the importance of the "Temur's Regulations" and the great statesman and politician A. Temur, his fair governance of the state.

Key words: A.Temur, Temur's Regulations, Saltanat, Sipoh, Mawaraunnahr, Transoxiana.

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Introduction

Amir Temur, as the owner of an incredibly sharp mind, was a man with the skills to anticipate the causes of problems, more precisely, the desires of the public employee, the actions of the secretly and take reasonable measures against him. Amir Temur gave gifts and positions to state employees, and keeping them in the midst of fear and love. The fact that the leader had these qualities, formed in him a sense of voluntary-involuntary obedience and submission to the ruler in the state (Saltanat). The ruler strengthened respect for his judgment and served to ensure the unconditional fulfillment of the precept's decrees.

The management principles applied by Amir Temur are based on the laws of real social relations. He had a good understanding of the natural existing social relations between people, at the same time, the contradictions that can arise from it, and, accordingly, has developed the right plans and activities. Such conclusions were made due to the fact that the power and its management, the organization of effective activities, respectively, were able to coordinate the transparent aspirations of the ayons to power in accordance with the interests of the state. In particular, he says: "Taking these twelve rules as a slogan for myself, I sat on the throne of Empire (Saltanat) with the great confidence. I have learned from my own experience that if a certain king does not possess these

twelve things, he will remain untouched from the Empire (Saltanat) [1]."

The establishment of public administration based on the requirements of justice is a natural necessity and serves to ensure a strong balance of power. The problem of the issue is the awareness of these laws at the level of state policy and the introduction of political and organizational norms in accordance with them. Such a device is a phenomenon connected not only with the ruler, but also with the culture of life of the people, which ensures the execution of this sentence. In this regard, the procedures developed by Amir Temur served to harmonize the interests of the ruler with the people, which was of great importance as a matter of public security.

Sahibkiran well understood and practiced that in order to rule the world, in addition to a powerful army, knowledgeable and strong consultants were needed. So we know that he paid special attention to scholars, sheikhs and Sayyids. In addition, merchants and dervishes also relied on their services as ravines that spread their victories across various state borders, as if with their own eyes [2].

Temur's teaching deserves special study, given that the concept of power is divided into 12 categories, which include the essence of the content of the narrative, the rationality of logic, consistent interdependence, purpose and interest, justice and truth. In fact, similar

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principles of public administration determine the achievement of subordination of 27 countries. This issue was the result of an excellent policy related to state administration [3].

It is known that in the history of the state of Mawaraunnahr there was a huge legacy left before the Sahibkiron for the construction, organization, management and storage of the Empire. However, not all areas and directions of statehood, as in the "Temur's regulations", are covered completely and holistically. In this regard, the "Regulation" created by Amir Temur is considered a constructive concept of power, which is ideally regulated in this regard. He understood the functions of governing the empire (saltanat) at a high cultural level.

In this part, it is indicated that the owner was scored in the administration in 12 categories. For instance, the distribution of goods between the ruling classes in society and their balancing of the right distribution is an incredibly difficult task, while at the same time bringing them to balance at the point of justice is an important factor that guarantees the development of the state. For as long as the conflict of such interests does not lead to a balance, national priorities for the ruling classes will become secondary, and we will witness the result of such terrible consequences in our history. This raises a reasonable question: what political means will Amir Temur achieve in this regard to unite the interests of the ruling classes, who have become retailers as a real in Mawaraunnahr. At the moment, in this regard, why does he focus on the categorization of society and rely on them? Why does it attach great importance to the systematic organization of the hierarchy of its positions and levels in public administration? This approach to categories, which important and serious aspects of public policy, at the same time, are aimed at finding a solution to justice?

It should be noted that the presence of a ruling class in any period and state is a natural phenomenon. After all, there is a people, a nation, a state, there will be a sense of domination over it (possession), and there will also be a layer of inclined leadership. This is the law of necessity and need! Stratification of social strata means natural selection. The dominant classes are considered categories that have a certain property and influence state policy through this property, determining the future fate of the people. More precisely, they are considered the owners of the land. Such a social system actually occurs in the same way for all peoples.

It turned out that the ruling classes are individuals who determine the integrity and prospects of the state, and in the state they represent the nation, as well as represent and protect the interests of the people. When this happened, any shah paid attention to the fact that his policy was also related to the will of the country's rulers. The fairness of relations is determined by the fact that these relations are a kind

of nationalistic. The philosophical aspects of this question, however, are neither an Alliance between the ruling classes, nor the sole purpose of the territory of Mawaraunnahr (Transoxiana) during the same period, than from the point of view of the situation of political power. We know very well that each of them seeks to rule.

Amir Temur achieved unite the rulers of different interests and levels around the idea of restoring a single goal – a powerful state, on the border of which there was a disunity. This idea was carried out with a sequence of certain political activities. In this regard, it involves managers and other parts of the public administration system in the activities of the Public service on the basis of clear obligations and responsibilities, laws and regulations, and seeks to harmonize their potential and interests in accordance with it with the General interests. These rules are formed mainly on the basis of the designation of the twelve categories of the empire (Saltanat).

Sahibkiran, first of all, pays great attention to the offspring of the State employee, their wisdom, intelligence, and personal human qualities. That is, based on the social background of civil servants, their ability to manage the state, he raised them to a certain task or level. This approach is systemic in nature and is aimed at preventing spiteful, disillusioned cowards from entering the public institution. In particular, he was able to define the individual tasks of the layers' activities, as well as their respective responsibilities. Currently, criteria have been set for one of their powers not to exceed the other or, on the contrary, not to fall, which has led to the discipline and effective operation of public authorities. Thus, he pays great attention to the preservation of everything and everyone in his career, determining the value of each, their position and the measure of everything.

Amir Temur is a wise, experienced statesman who wants to establish himself as an experienced statesman, which state Central authority and local authority, which social categories to rely on, officials and their attributes, will determine the range of duties and responsibilities. Each owner of the crown pays special attention to the management of the state and society on the basis of certain socio-political groups.

Amir Temur says about this: "If you can't keep everything and everyone in your career, it will get your empire (Saltanat) more harm and loss. So you need to determine the value of everyone, the position you hold, and the measure of everything and act accordingly." [4] We know that the factors that lead the state power to slavery noticing everything and not keeping everyone in their career lead to the fact that corrupt and selfish people, thieves, a generation of unscrupulous people come to the practice of state management. As a result, the resulting categories of dirt (groups) and the "policy" that encourages them will lead to the absorption of the development of any

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state. The philosophy of this policy has not lost its relevance in today.

The most important aspect in the categorization part of the "Temur's regulations" that it has a clear regulation that allows you to quickly put into practice the selection of management personnel, appointment to positions, organization of activities and control over the order of work. In addition, these rules are brought to the attention of not only the leaders, but also the entire country, all citizens have been warned about these rules. Because of this, people in leadership positions were required to be educated, smart, entrepreneurial, and experienced [5]. That is, natural selection served the growth of potential persons in the hierarchy of power.

Amir Temur, who laid the foundations for managing society and its prospects in the interests of social strata, will succeed in creating a solid foundation for a huge state. He organized the management and conditions for direct participation in it in a practical way in accordance with the positions and capabilities of the divisions. Undoubtedly, those who had this opportunity were directly connected with the enthusiasm to enjoy the service of Amir and the desire to follow his statutes. And morality was the basis of this social contract. Thus, the organization of the social contract has established conditions for ensuring the participation of all categories of citizens in public administration and the benefits that exist in it, in accordance with the level and potential. At the same time, the state has also formed a system of labor resources and their target orientation. In particular, moral, transparent criteria have been created that categories and officials should not demand beyond their capabilities and needs.

12 categories listed in the Temur regulations:

The first category – Sayyids, Ulema (scientists), Sheikhs and Fazils (political elites).

The second category – the wise men and the owners of the council, cautious, resolute figures, the elderly and experienced.

The third category — the people who are prayers.

The fourth category Amirs, sarhang [6] (military officer), sipoh-solorlar (soldier)

The fifth category — Sipoh and raiyat.

The sixth category — reliable, truthful people

The seventh category — Ministers, Devon secretaries and munshi (secretary, creator)

The eighth category — Hakim (doctors), astrologers and engineers

The ninth category — mukhaddis, (prophet, his descendants and companions).

The tenth category — Mashayixs, Sufis, Arif.

The eleventh category — workers and craftsmen.

The twelfth category — travelers.

According to the "Temur's Regulations", the highest level of categories are Sayyids, Ulemas (learned men of Islam, clergy), Sheikhs (religious

leader) and Fazils (erudite, learned men). In this regard, Amir Temur considers scientists as the highest rank of the category, while adhering to his previous teaching about the prestige of the people of science and religion in state politics. I have approached the sayyids, the scholars, the sheikhs, and the fazils. He said: "I have addressed the Sayyids, the Ulema (scientists), the sheikhs, and the Fazils myself. They always came to my palace and decorated my meetings. They raised religious, legal, and intellectual issues and expressed valuable opinions. I learned from them what is Halal and Haram." [7] The question is, why does a ruler who owns half the world give the Sheikh, scholars, and fazils the highest rank of ruler of the State (Saltanat)? Is it the kindness, generosity, culture or any essence of law of Amir Temur?

Thinkers of the world (Aristotle, Plato, Avicenna, Farabi, Yusuf Hos Hajib Nizamulmulk and many other thinkers) who left a huge legacy not only about how to manage the state, but also about whom it should be governed by. After all, if public administration is the goal, then its administration is considered as a tool. Management by its nature requires skill, ability, discretion, diligence, knowledge, and education. Therefore, a stable and effective government agency requires civil servants of this quality. Rules Farabi which in his day set the 12 qualities of Arif reveal the interrelated nature of these attributes. For instance, a person may be a skill, but talent is not. There may be knowledge, but there is no lack of courage. In this sense, one of these qualities is considered as a factor that complements the other, as a spiritual means that ensures and guarantees the sustainable management of the state.

In particular, A. N. Farabi – "citizens in many ways live by imitation of their leaders, if this is true, they are right, if they are unfair, they are also unfair." The bad influence of performers occurs for two reasons: the first is the impurity of the way of life of people who do not perform tasks that can benefit their society. Another is the presence of other (negative) leaders above them [8].

For this reason, thinkers support the ancient ideas that the state should be governed by Arifs, the military should be protected, and entrepreneurs-peasants should serve prosperity. But no society or nation still adheres to this legislation. In fact, the degradation of the human world began with this. The scientists and Arifs become by nature people who think about the end, who seek rewards, who hate wealth. For this reason, the service of power is seen as a means to bring them happiness. The fact that the military and performers are engaged in the execution of power, determines the entry of categories into this formation. For instance, the military have characteristics such as revenge for glory, committing violence and cruelty. Their rise to power increases the chances of meeting such inclinations. Entrepreneurs, on the other hand, find peace of mind with the acquisition of wealth. In

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the same way, they use the means of power. If the last two categories are combined, there will be no room for enlightenment in society. The reason for the deterioration of the world is that these categories occupy the same place in society. Under the guise of "democracy" that corresponds to the interests of these categories, state systems and concepts of power were created, and this process continues to this day.

Another important aspect of the Sahibkiran classification rule is that scholars served as a filter between the ruler and the social strata. Whoever appeals to the ruler or authority is bound to observe the rules (Sharia) established by the upper class. At the same time, the Sahibkiran also ensured that in practice it was necessary to issue its decrees and judicial decisions that were inherent in these values. Such a system was defended by the state decrees and the will of the ruler against unfair decisions.

Yusuf Hos Hajib also repeated thoughts of Abu Nasr Farabi: that is, the temperament, characteristics of the head of state affect everyone who stands at its foot. How the leader and management behave, citizens also coordinate their work accordingly[9]. These views are not coincidental; they mean that scientists recognize the legitimacy of society. How entrepreneurs work in society....? As it turned out, people have already passed this way. At the same time, authorities were formed to meet these needs. Only they are not based on the inheritance passed down by our ancestors.

The second category is specific to those who are considered smart, wise, and the council of members cautious, persistent, experienced, attentive work who enrich the theoretical views of management and achieve its implementation. The complexity of the issue, in fact, is that if defining a policy aimed at the development of the state is an important issue, then implementing it in practice is an even more important task. That is, with the right choice of smart, experienced, business, event categories of participation in public administration that can practically implement it, the will of the authorities in the society (people) will be provided with harmony and values will be implemented.

As a third category, he values prayers and spiritual people. As their important services, they consider spiritual reinforcement in the implementation of the action plans established in the state, as the authorities and propagandists (ideologists) who give confidence in the name of god. In the work on clarifying the decisions taken and mobilizing them for this purpose, they were considered as one of the most important sections. However, Amir Temur himself said: "seeing the abundance of troops of Tukhtamishkhon, my army fell into confusion, then Mirziyoddin Sabzavori, who was a blessing man, took off his turban from head, opened his hands for prayer and wished me victory from the god. There was no end to his prayer,

the effect of the prayer was seen immediately, and the enemy retreated." [10] It is known that god will not help if you do not take any action by raising your hand to the sky.

In this regard, Yunus Oguz – 1391 in one of the battles with Tuxtamishkhon on the threshold of a Kunduz, at some points he started to win. Then Sayid Baraka descended from his horse to the blessing and read the verses of the Koran, taking a bunch of sand and scattering towards the enemy. Seeing this, Amir Temur quickly realized the problem and shouted that his enemies were retreating. Inspired by this, the sipoh (soldiers) without thinking, achieve a decisive blow [11]. This is the power of spiritual influence on you. Servants of the Sharia is the ideologues who made up and inspired for the fighting spirit of sipoh (soldiers).

Islam acts as the state ideology for Amir Temur in the Turon Union. Sharia law plays an important role in eliminating internal conflicts and conspiracies, ensuring peace and stability in the country, and gaining the trust of citizens. Sharia judges force people to obey the same rules and be loyal to the ruler. As a result, they seek to unite hundreds of tribes of different values and professions and mobilize their own goals. Gradually, Sharia rules are also being integrated into the army. This meant that the military actions took place within the framework of the religion of Islam.

The fourth and fifth categories were brave, ambitious, with a bone in the military, experienced amirs, warriors and soldiers who included the heads of their troops as members of the State Council. Their level in the military Affairs of the state is determined by the corresponding material incentives and careers.

Representatives of the sixth category are considered reliable, correct, reasonable people from medium layer of society. Based on their opinion and goodwill, each layer of society has created opportunities to rely on state policy and assign responsibility to them, to participate in it. That is why Amir Temur revealed state secrets to them and realized how well the policy is being carried out in affairs of the government (saltanat).

The seventh category included Ministers, Munshi and secretaries of Devon. Such positions belong to the category of people who are brave, loyal, good warriors, entrepreneurs, enterprising, enterprising, with the potential to be perceived by their upbringing and virtues – those who are distinguished by their special qualities, nature, which are given from God.

Although the social layer of doctors, healers, astrologers and engineers, Sufis, artisans, merchants, and tourists is on the same level, depending on the functions performed, it is divided into four sections that are left separate. Amir Temur sees them as the "generators of the Saltanat enterprise" [12].

Government is formed from different views, goals, interests and desires in accordance with his

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nature. Therefore, as we have already noted above, in the case of the government, ignoring the word and position of each person, leads to the migration of internal secretly contradictions in the state. Depending on the validity of different views and opinions, the possibilities of sustainable management were strengthened, guaranteed their generalization in public administration, and harmonization of the will of the Chairman with the will of the ruler. The achievement of this harmony of relations served to ensure the practical application of the fairness of public administration policy.

In General, as can be seen from the "regulations", no class or category in society was out of public service. They are assigned a specific task or responsibility. Thus, citizens have been mobilized at the level of their positions and opportunities for the development of the country, its prosperity and well-being of the country. The participation of these strata in public administration regulated the professional and moral potential of society, ensuring that the material distribution in accordance with this order is at the level of everyone's capabilities. As a result, the authorities were encouraged by the arrival of strong-willed specialists, as opposed to the participation of individuals by chance.

Categorization of the society's population had led to the view that public relations were based on the principles of equality and justice, regulation of labor resources. The most important thing is that there is no profession, no skill, at the same time, without knowledge and skills, a person was deprived of the opportunity to live in the upper or middle class. Everyone was at the service and complimented with

respect to a high-class person at the level of his potential. As a result, mutual national integrity was established between citizens. Social relations have strengthened morally.

However, we still do not fully understand the need to categorize strata of society in public administration, its political and social significance and the theoretical significance of the issue. According to the Russian scientist O. Zotov [13], who studied the political activities of Amir Temur, the stratification of society is not just an organization of a social hierarchical position, but also law that brings society into balance, binds the balance of forces, and regulates it. In his opinion, "bin fa", the two Parallels, however, share with interrelated factors. That is, theoretical ideas are intertwined with practical solutions. In the geometric center of Amir Temur's "regulations" invisible but there is a ruler of management with full power. The rest of the categories are intertwined in a half circle form in symmetric order. For example, 1 category (scientists) corresponds to 12 category (travelers). 2 category (wise), 11 category (wise).

It is no coincidence that the scholars' into travelers, the military into the historian are parallel. This order of Amir Temur served to inform scientists about the life of the people through tourists, while historians provided the military with information about the way of life of a particular people and opened up the geographical political possibilities of the state. The third category of prayers provide solidarity with the Sufis of the 10 category as a source of spiritual support and strength.

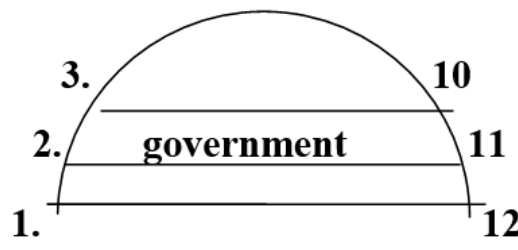


Figure 1. Parallel stratification system of society.

First category. Sayyids, Ulamas, Sheikhs and Fozils – into 12 category. Travelers, strangers;

Second category. Wise people and the owners of the council, cautious, resolute figures – into 11 category. Profession owners;

Third category. Prayer peoples – into 10 category. Mashayixs, Sufis, Arifs;

Fourth category. Amirs, warriors, soldiers - into 9 category. Engineers, companions;

Fifth category. Warriors and soldiers –into 8 category. Doctors, healers, astrologers;

Sixth category. Reliable, unbiased smart-guards

– into 7 category. Ministers, Devon secretaries and munshids.

In this way, the rest will also come in harmony with each other. If we draw this factors, we will face the philosophy of heaven and Earth:

Firstly, the intellectual potential of society is concentrated in a certain nuclear form. It does not flow in a secluded, poetic channel, management is controlled, subject to the purpose of the ruler. There is a harmony of managing the whole force. On the contrary, the stoic presence of such power leads to anarchy, social contradictions, and then to hostility.

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Rulers who did not know the secrets of the same law and did not know how to use it wisely destroyed or expelled such enlightening forces. However, his "perspective" never produced positive results.

Secondly, the unification and mobilization of these forces towards the goal of establishing a sustainable rule policy, expanding the factors of growth and development are considered the most effective means of Public Administration. Just as there is a natural procedure of struggle for mutual existence in nature, and in society itself-the processes of self-renewal, purification, development, violation of its laws leads to negative consequences. In fact, humanity has always been in conflict with the fact that it abuses the law. At the same time, the cooperation of the categories that have come to gloss over each other creates conditions for the transformation of Science and education in society into a single profession, common goals. That is to say, praying was in collaboration with the Sufis, Arifs.

Thirdly, given the importance of the biological structure of the human body, the head leads to the activity of the rest of the body through the mind. If its main part is the head mentally, it disrupts the activity of the body parts. Unfortunately, in such cases we can't use the rest of the body instead of the head and the again of the mind. We cannot interfere in the Affairs of God. Amir Temur brings such dignitaries to the state administration that they become guardians of justice (power). In order for the other categories to participate in public Affairs and ensure their interests in practice, of course, it was necessary to pass the approval or approval of the highest category. In turn, Amir Temur also issued a decree on execution, confirming the fairness of his decisions. Of course, we do not claim to understand this approach as an absolute truth. However, the same compulsion ensures the balance of justice in the Kingdom. After

all, what is justice for Saltanat and its evidence? Equity-this means the distribution of profits among the layers of society. Through it we come to order, regulation, discipline, stability, development, ascent, prosperity. This harmony serves to increase the ability of society to cope with healthy and social diseases as an immune system.

The "regulations" describe the managerial status of the Manager, which first sets the task of the Manager to study the managers and employees subordinate to him. Any team consists of people of different character. Accordingly, the styles and goals - the interests of the leaders in them are also colorful. According to Amir Temur, one of the important things that a Manager should know is that the Manager should classify his subordinates into categories, taking into account their goals, interests, knowledge and enterprise, business methods, requirements and needs. For instance, the leader should not go down the path of seeing one of these categories high, one after the other low, rather, each category at a certain level should be divided into jobs according to their level, they should refrain from providing jobs at a level that is higher than possible. Also, categorization should not be based on positions, but on knowledge and common sense, experience and enterprise.

We know from history that rulers who do not understand the path of truth are only those who, in the hope of saving their world, are friends with ignorance, but also those who, if there is evil. And rulers endowed with justice and enlightenment, faced with the hype of the political game, lost the Kingdom. In contrast, Amir Temur is considered one of the rulers who linked politics with the Arifs in the activities of the state and established the triumph of justice. Thus, the phenomenon of Amir Temur's personality, in contrast to the curses associated with war and occupation, penetrates into history as the creator of a great legal entity state.

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