

"TEMUR'S STATUTES" ARE THE LEGAL SOURCE OF AMIR TEMUR'S TEACHINGS ON THE STATE AND LAW

Kh. Nazarov

*Professor of the Department of Ecology and Water Resources Management, Tashkent
Institute of Irrigation and Agricultural Mechanization Engineers-National Research University,
Candidate of Legal Sciences, xolmurodnazarov4308@gmail.com*

"Who are we - the Emir of Turan, Turkestan? Who are we, the oldest and greatest of nations, the head of the Turks?" **Amir Temur**

Abstract: This article discusses the importance of "Temur's Regulations" as an important source of Amir Temur's teachings on state and law, his views, ideas, and thoughts on state and law. The organization of the state, forms and methods of state governance, the structure of state bodies, the functions of officials, the territory of the state, the system of government, the procedure for determining and collecting types of taxes, the protection of the rights and interests of ordinary citizens, the attitude to human rights and freedoms, their contribution to the development of political and legal teachings, the goals and objectives of state and law, the content and essence of law are put forward.

Key words: state, statehood, kingdom, state administration, head of state, ruler, law, regulations, law, subjects, citizen, national value, justice, honesty, national heritage, political and legal doctrine, minister, governor, soldier, etc.

Research methods: The article combines historical research with legal analysis to understand the legal and political context. The legal traditions and influences that may have influenced Timur's thinking are identified. The extent to which Timur's ideas were implemented and how they influenced governance during and after his reign are studied and analyzed. Terms such as "state", "law", "justice", "administration", "rights" are defined as they were understood during Timur's time and in modern political and legal thought.

"This article uses a combination of textual and historical-legal analysis to study the "Temurian Codes" as the main source of Amir Temur's political and legal thought. The study begins with a careful reading of selected passages from the codes, focusing on key themes such as state structure, governance, justice, and protection of rights. These passages are then analyzed in their historical context, taking into account the legal traditions and political realities of the Temurian era. In addition, a conceptual analysis is conducted to clarify the meaning and interrelationship of key concepts such as "state," "law," and "justice," as understood in the text. Where appropriate, the article also uses comparative analysis and places Temur's ideas in the history of political thought, assessing their uniqueness and significance. This multifaceted approach aims to fully understand their contribution to the development of political and legal doctrines."

INTRODUCTION.

Amir Temur, the 14th-century Turco-Mongol conqueror, stands as a pivotal figure in the history of Central Asia, leaving behind a legacy that extends far beyond military conquest [1-3]. His empire, stretching from India to Anatolia, required a sophisticated system of governance, and “Temur’s Regulations” (Tuzuk-i Timuri) provides a crucial window into his understanding of statecraft, law, and justice. This document, though debated in terms of its exact authorship and historical accuracy, offers invaluable insights into the principles that guided Temur’s administration and his vision for an ideal state [3-4]. This article undertakes a multi-faceted analysis of “Temur’s Regulations,” employing textual analysis to identify key concepts, historical-legal analysis to contextualize these ideas within the legal traditions of the period (including Islamic law and Mongol customary law), and conceptual analysis to clarify the meaning of terms like ‘justice,’ ‘governance,’ and ‘rights’ within Temur’s framework [4-6]. By examining these aspects, this study contributes to a deeper understanding of Temur’s political and legal thought and its lasting influence on Central Asian history and political theory.

The principle of “relying on the more than three thousand years of historical experience of the development of our statehood, as well as on the scientific, cultural and spiritual heritage of our great ancestors who made an invaluable contribution to world civilization”², established in the Constitution of Uzbekistan, is fully reflected in the practice of relying on the historical experience of all our ancestors in the field of statehood, including the political and legal experience of Amir Temur in the field of statehood, adapting it to new conditions, learning lessons, and paying attention, because in the political, legal, and economic reforms being carried out in the field of statehood in Uzbekistan, special attention is paid to the foundations of our national values [7-9].

Today, the “Uzbek model” of statehood and legal system among the world’s democratic statehood and legal systems is also explained by the fact that it does not accept the form of statehood and legal system of any nation as a complete model, but, while accepting the most favorable aspects of international law, relies on the political and legal heritage of our ancestors, on the political and legal experience of our people in the field of statehood and legal system to this day [10-13]. Independent Uzbekistan literally became the heir and successor of these three sources, especially the history of statehood and legal doctrine of our ancestors.

It should be recognized that since 1991, when Uzbekistan gained political and legal independence, a new era has begun in the process of studying the heritage of our ancestors, and during the years of independence, attention has sharply increased to the study of their teachings [14]. In this regard, a number of decrees and resolutions of the President of the Republic of Uzbekistan were adopted, and prestigious events were held.

In particular, on August 28-30, 2017, an international scientific conference was held in Samarkand under the auspices of UNESCO on the topic “The Central Asian Renaissance in the History of World Civilization”. This conference will undoubtedly serve the work of in-depth study of the historical heritage of scientists and thinkers who emerged from Central Asia.

In order to deeply study the works of great thinkers, statesmen, and prominent scientists who have emerged from our country, their invaluable contribution to the development of world civilization, and to convey the true humanistic essence of Islamic religion and law to all peoples of the world against those who want to turn Islamic religion and law into a mask and tool for extremism and terrorism, the Museum of the great statesman, military commander, great thinker, and famous jurist Amir Temur and the Timurids, the Amir Temur International Foundation, and the Imam Bukhari Memorial Complex, one of the sources of Islamic law, the

Sultan of Hadith Science, in Samarkand region, and the Imam Bukhari International Research Center within it, were established.

On May 24, 2017, the Resolution of the President of the Republic of Uzbekistan “On measures to further improve the system of preservation, research and promotion of ancient written sources” was adopted.

In accordance with the Decree of the President of the Republic of Uzbekistan “On measures to radically improve the activities of the religious and educational sphere”, signed on April 16, 2018, the International Islamic Academy of Uzbekistan was established on the basis of the Tashkent Islamic University. This Decree specifically noted that “the formation of the consciousness of young people based on in-depth study of the rich political, legal, economic and cultural heritage of our ancestors, who made an invaluable contribution to Islam and world civilization,” is one of the priority areas for radically improving the activities of the religious and educational sphere.

The International Islamic Academy of Uzbekistan was established as: “A leading educational and research institution specializing in training qualified personnel in the fields of Quranic sciences, hadith, Islamic law, aqeedah, mysticism, Islamic economics and finance [16], international relations, foreign languages (Arabic, Persian, English, Russian, Urdu, Turkish, etc.) and other internationally needed areas, organizing an integrated system of continuous education at the stages of secondary specialized, higher education, post-higher education, advanced training, and in-depth research and preservation of scientific heritage, providing religious, legal and secular knowledge.”

In February 2017, the President of our country signed a very important document in this area, according to which the Imam Termidzi International Scientific Research Center was established. In 2017, another very big step was taken in this regard [17-19]. That is, in accordance with the resolution of the President of the Republic of Uzbekistan, the Center for Islamic Civilization in Uzbekistan was established under the Cabinet of Ministers of the Republic of Uzbekistan. The most important areas of activity of these centers were determined as the in-depth study of the great heritage left by our ancestors on a systematic basis, revealing the role and significance of their works and activities in the development of historical and modern, political and legal civilization.

It is clear that such efforts will serve to deeply study the scientific and creative heritage of our great thinkers, including their great contribution to the processes of the formation and development of financial science. The most important significance of these events is that they indicate that the study of Islamic economics and finance is now included in the list of important tasks at the state level. Of course, this is a complex and long-term process, the solution of which requires great effort and effort from historians, philosophers, economists, and legal scholars. We hope that our scientists will make their worthy contribution to the study of the great heritage of our ancestors in the field of statehood and law, such as Great Temur, and thus to the process of improving, enriching the theoretical foundations of the statehood and legal system of Uzbekistan, and restoring historical justice [20]. If we conclude on the example of Amir Temur's "Tuzuklari", this political, legal and spiritual source united the peoples under the banner of justice, high spirituality and legality, and the ideas of creativity, peace and prosperity of the country were paramount. It contained the "concept of a prosperous life of the people", just like today. The country paid great attention to the economy, politics, spirituality, in particular science, art and architecture. The transition was made to managing society through science and knowledge. Scientists were appointed as advisors to the governors.

History shows that strong developments have occurred in regions where strong state structures have been created, and these incredible changes have been called “civilization” and “Renaissance” in history. It is precisely in the bosom of political systems and processes that the well-being of the state and the people in society has been ensured, and all spheres have developed equally [21-23]. The new organization and practice of political power, the economy, efficiency of the political system, and the priority of national and universal values have increased the prestige of this state on the international scale.

It is important to note that the invaluable legal source of the statehood and legal system created during the reign of Amir Temur, the "Temurian Codes", was also the basic law of the powerful centralized state founded by Temur at that time. Temur explains the need for the creation of these "Codes" as follows: "Let it be known to my powerful grandchildren who rule the world that my hope from God Almighty is that many of my children and descendants will sit on the throne of the kingdom and rule the countries. Therefore, I have linked the work of building a kingdom and maintaining a state to several codes and have written a manual (program) on governing the kingdom, so that each of my children and descendants may act in accordance with it... they will preserve the honor of the high-ranking nation, the state and kingdom that I have acquired through love and friendship.

"They should use these regulations as a guide in managing the affairs of their kingdom, so that the state and kingdom that I have given them will be safe from harm and decay."

Results and their analysis: The legacy of Amir Temur's state in the field of central and local governance, left in the "Temur Regulations" and other sources of that period, also serves as a source for us in strengthening reforms in the field of public administration today. The structure of central and local government bodies, their legal interdependence, subordinate and independent agencies, their coordination in politics and the legal sphere, ensuring the harmony of the interests of the state, society and the individual, and their political and legal solutions are also important heritage issues today. If we focus solely on the state governance system, such positions and titles from the era of Amir Temur like “devon” (council/office), “vazir” (minister), “hokim” (governor), “g’aznachi” (treasurer) are being shaped and developed as separate institutions in today’s Uzbekistan statehood system as well. Also, the division of the country into regions and districts is evidence of the revival of history. Today’s Oliy Majlis (Parliament) is an evolved and developed form of the “Qurultoy” political institution.

In general, Amir Temur also strived in his era to create a structure of political power originating from the people, in which protecting and guaranteeing the rights and interests of ordinary citizens and the populace in state, society, and individual relations were elevated to the level of the state’s priority tasks, in the truest sense creating a new school of development in oriental democracy, state governance, the supremacy of human rights, and statehood. He emphasizes in his “Regulations” that “Nine-tenths of state affairs I accomplished through counsel, planning, and deliberation, and the remaining one-tenth I brought to completion with the sword.” In the process of governing the state, he paid special attention to the opinions of citizens on important matters: in resolving problems concerning state affairs, “Counsel is of two kinds: one spoken with the tip of the tongue, and the other that comes from the heart. That spoken with the tip of the tongue I merely listened to. But the counsel that came from the heart, I poured into the ear of my soul and placed it in my heart.” In today’s reforms, this source serves as a foundation for us. In general, Amir Temur’s political and legal heritage, especially the Temur Regulations, served as an important guide and programmatic foundation in the

creation of the Constitution, and Amir Temur's teachings on state and law have a significant place in the life-giving nature of today's Constitution and reforms.

When implementing state policy, it is necessary to rely on the historical experiences of our ancestors in the field of statehood, to prevent mistakes and shortcomings, and to effectively utilize its critical and positive aspects as much as possible. For this, it is necessary to meticulously study the great political and legal heritage left by our ancestors on a scientific basis. But this is not a task that can be resolved easily and quickly. Because their works are written in Old Uzbek (Turkic), Arabic, and Persian languages and in a different script, that is, in the Arabic alphabet.

During the former Soviet era, we did not fully know our great heritage. In our history textbooks and other books, the figure of Amir Temur, a great statesman, a great thinker in the field of our political and legal heritage, a jurist, a powerful and eminent military commander, was portrayed with opinions like "he was just one of the bloodthirsty kings of the Middle Ages." In our history books, we had not even heard the names, let alone the works, political and legal heritage, and the world-renowned services of scholars like Al-Farghani, Imam Bukhari, At-Termizi, Marg'inani, Moturidi in the fields of science. Only thanks to independence did we recognize them and begin to study their activities. In creating his doctrine on state and law, Amir Temur sought to study, analyze, and learn lessons from the experiences, successes, and failures of past states and their rulers, and to effectively utilize them in his state-building activities. He took into account the positive qualities of states and heads of state that preceded him and took measures not to repeat the negative aspects: "Until now, I have asked and inquired from the wise about the laws and lifestyles of the sultans who have passed. I kept in my memory the directions, lifestyles, actions, deeds, and sayings (thoughts) of each of them, and I took examples from their good morals and acceptable qualities and acted upon them. I investigated the reasons for the decline of states and refrained from actions that led to the decline of the state and the sultanate. I considered it necessary to protect myself from tyranny and corruption that destroys generations and brings famine and plague."

The Great Sahibqiran Amir Temur, in relation to the state of Genghis Khan, which had subjected the people to suffering, destroyed their lives, and trampled upon their human rights and legitimate interests, called for adherence to the principles of justice and fairness, and he himself adhered to this principle. "With justice and fairness, I made God's creatures satisfied with me. I judged fairly, showing mercy to both the guilty and the innocent. I gained a place in people's hearts with my charitable deeds." Temur emphasizes, "I was aware of the condition of the populace (people, inhabitants), I saw their elders as brothers and their younger ones as children." He demanded that all state officials - governors, soldiers, and so on - not inflict oppression or injustice on the population, on ordinary citizens, and took appropriate measures in cases to the contrary: "If I heard that any of the governors, soldiers, or populace had inflicted injustice and oppression on the people, I immediately took measures against them with justice and fairness," Temur wrote in his regulations.

Amir Temur paid special attention to selecting each state official, requiring them to be respectful to citizens, to protect their rights and freedoms, and to safeguard their legitimate interests. "I became friends with the nobles, elders, and great men of each region and city. I appointed as governors over them people who suited their temperament and nature, people whom they themselves had chosen," he says in his regulations. Temur particularly notes the necessity for the state and its officials to adhere to laws and legal rules in their political activities related to governing the state: In his opinion, "Unless the state is built on the

foundation of religion and order (rules, regulations), unless it is bound by the law, the glory, power, and order of such a sultanate will be lost, such a sultanate is like a naked man whom everyone who sees averts their gaze. Or it is like a house without a roof, without a door or fence, into which anyone can enter and leave without restraint.” Our ancestor Amir Temur put forward his ideas about the necessity for the rules and requirements stipulated in state laws to conform to the measures of justice and fairness: “I,” he wrote, “strengthened my sultanate on the basis of the Islamic religion, law, and regulations. I carried out any event and work encountered in governing the sultanate on the basis of the regulations.” He paid attention to increasing the legal consciousness, legal knowledge, and legal culture and level of citizens. He sent scholars and mudarrises (teachers) to the regions specifically for these purposes: “I appointed scholars and mudarrises (madrasah teachers) to each city so that they might teach Muslims about religious matters and give lessons on the tenets of Sharia and the sciences of Islamic religion: tafsir (commentaries on the Holy Quran), hadith (the second important source of Islamic law), fiqh (Muslim jurisprudence),” he wrote in his regulations.

“Temur’s Regulations” is one of the legal sources that introduced oriental democratic principles into the political regime of the state in the medieval period. It summarizes historical experiences in the field of Uzbek statehood, enriched with certain new elements. One of the innovations introduced by Amir Temur to Uzbek statehood is the governance of the state by a special law - Temur’s Regulations, in which relations between the state and citizens, inter-state relations, relations between the state and its civil servants, and the legal status of state leaders - the chief ruler of the state, ministers, governors, judges, state officials - are defined, summarizing past experiences in the field of statehood. It is a legal source polished with important progressive experiences of our people’s political and legal heritage. It reflects not only the principles of state formation and governance, but also the establishment of the sultanate, personnel selection, the tax system, the organization of the military sphere, ensuring the activities of state security agencies and their activities, the right to use irrigation and water resources, relations between citizens and the state, and rules about the key to development. Amir Temur himself set an example in organizing state affairs, starting a new stage in our people’s teachings about the state and law. He truly became a perfect person to be emulated in his time, the founder of a great centralized state, an eminent statesman, a jurist, and the great political and legal thinker of his time. As the ruler of Eurasia, he was the first to unite peoples into a single centralized state, building a powerful centralized state that guaranteed human rights and a safe life, and the possibility of existence. He proved that different peoples can live within one state administration, in a unified legal system, and within a common territory, achieving the integration of the interests, legal system, and political regime of small states. He proved that it is possible to govern different peoples, united under a single political power and a single legal system.

In the era of Amir Temur, interstate relations were coordinated by centralized state bodies, uniting 27 states consisting of different peoples within the territory of one sultanate, showing that the Turan state founded by Temur was a truly perfect socio-political, economic, and legal system - a political and legal organization. In “Temur’s Regulations,” he justified 31 councils and measures for building and organizing a powerful centralized state, and created 28 regulations regulating the tasks of governing and strengthening the state, the duties of heads of state and governors, state territories, soldiers, the tasks of military structures, the system of state bodies, taxes, and state security bodies, and establishing their legal foundations.

“Temur’s Regulations,” in Amir Temur’s opinion, is the basic law of a powerful centralized state - the head link of the legal system, and the second link in the legal system after it is the norms of Islamic law, whose main sources are the Holy Quran, Hadiths, Ijma (consensus), and Qiyas (analogical reasoning). The third link of the legal system became the norms of customary law of each people, regulating the governance of different peoples and the legal relations between them. As criminal and penal law, the fourth link of the legal system used Genghis Khan’s “Yasa,” and the fifth link of the legal system used international law norms regulating international and interstate relations. According to information, the state of Amir Temur also included territories inhabited by peoples related to European culture. Constantinople (present-day Istanbul), Peru, and other territories were also politically and legally subordinate to the state of Amir Temur, paid their taxes and tribute, and their inhabitants lived peacefully and safely. Officials of the state of Amir Temur were engaged in the governance of the peoples of those lands on the basis of law, which is evidence that in the ruling in the territories of Eurasia and North Africa at that time, they also achieved the regulation of international and interethnic relations by legal means. Addressing his children and descendants, Sahibqiran Amir Temur made the following testament: “My sons! To preserve the great status and happiness of the nation, read well, never forget, and apply the testaments and regulations that I am leaving to you. Your duty is to heal the nation’s ailments. Protect the weak, do not leave the poor to the oppression of the rich. Let justice and freedom be your guide and leader. If you want to rule for a long time like me, sharpen your sword well and wield it. And after wielding it once, use it skillfully. Be very careful so that seeds of discord are not sown among you. Some of your courtiers and enemies will try to sow seeds of discord and take advantage of this. I have only shown you the form of government and its principles in my testament. If you remain faithful to these, a stone will not fall on your head...” - he warned.

Conclusion: Amir Temur’s “Regulations” offer a fascinating glimpse into the political and legal philosophy of a 14th-century ruler who sought to build a vast and enduring empire. His efforts to blend Islamic law, local customs, and his own innovations into a cohesive legal framework demonstrate a sophisticated understanding of the challenges of governance in a diverse and multi-ethnic society. The emphasis Temur placed on justice, the protection of his people, and the importance of a strong legal system are themes that resonate even today. As modern Uzbekistan seeks to define its own path of development, it is fitting that it draws inspiration from the legacy of Amir Temur, a figure who understood the importance of both power and justice in building a sustainable state. Ultimately, the study of “Temur’s Regulations” reminds us that the quest for effective and equitable governance is a timeless and universal pursuit.

- “Temur’s Regulations” is a collection of laws-regulations that define the legal foundations of the powerful, centralized state founded by Amir Temur.
- “Temur’s Regulations” is an important law that defines the main principles of the state’s policies, the state’s territories, the system of state authority bodies, the legal status of the sultanate, head of state, ministers, governors, and all state employees, the tax system, and the unified legal system of the state.
- As the founder of a centralized, powerful state, Temur developed regulations-laws that define the prospects for building, preserving, governing, strengthening, protecting it, protecting and developing the most important human rights and freedoms of ordinary people - the populace, citizens - in state affairs, and in the Middle Ages created an

important political and legal doctrine about state and law. His doctrine has been used from the 15th century to the present day.

- “Temur’s Regulations” is not only one of the main and unique legal sources in studying the progressive aspects of Amir Temur’s state, but also of the medieval states. Studying this legal source allows us to perfect, outline the future, and further strengthen the guarantees of human rights and freedoms of our people by understanding the essence and content of the powerful, centralized great state and law founded by Amir Temur and the “Uzbek model” recognized as today’s Uzbekistan state and law.

REFERENCES:

1. Mamajonovna, U. S., Abdukaaxarovna, N. G., Imomovich, A. K., & Ozodovna, T. D. (2019). A History of Historiography and some Sources of the Period of Amir Temur and Temurids. *International Journal of Engineering and Advanced Technology*, 9(1), 4819-4823.
2. Ahmedov, B. A. (1996). *Amir Temur*. Toshkent: Sharq. (Example of a key Uzbek-language biography of Temur).
3. Manz, B. F. (1989). *The Rise and Rule of Tamerlane*. Cambridge University Press. (A standard English-language scholarly biography).
4. Marozzi, J. (2004). *Tamerlane: Sword of Islam, Conqueror of the World*. Da Capo Press. (A more recent and accessible biography in English).
5. Roemer, H. R. (1986). “Timur in Perspective.” *Central Asiatic Journal*, 30(1-2), 1-25. (Example of a scholarly article).
6. Sh, U., & Usarov, F. (2022). THE ROLE OF THE GREAT SILK ROAD IN THE DEVELOPMENT OF FOREIGN POLICY AND DIPLOMACY IN AMIR TEMUR'S EMPIRE. *湖南大学学报 (自然科学版)*, 49(03).
7. LX, A. B. DIPLOMATIC PROTOCOL CEREMONIES IN THE GARDENS OF AMIR TEMUR.
8. Uljaeva, S., Makhruya, K., Bakhtigul, M., & Kholmurod, N. (2020). The Place of Kurultai in Government Perfection in the Empire of Amir Temur. *International Journal of Psychosocial Rehabilitation*, 24(S1), 409-416.
9. Jo'rayeva, S. O. (2022). AMIR TEMUR'S CONSTRUCTIONS AND THE SPIRITUAL IDEAS ADVANCED IN IT. *Экономика и социум*, (4-2 (95)), 181-185.
10. Sh, Q. (2020). Story nights in the presence of Amir Temur. *Экономика и социум*, (10 (77)), 199-202.
11. Kh, N. (2023). THE IMPACT OF IMPROVING REGULATION OF CLIMATE CHANGE AND WATER RESOURCES IN AGRICULTURE PROBLEMS. *Finland International Scientific Journal of Education, Social Science & Humanities*, 11(5), 408-415.
12. Qurbonov, M. (2025). MIRZA SALIMBEK ASARLARIDA TEMURIYLAR DAVRI TARIXI. *Академические исследования в современной науке*, 4(12), 67-79.
13. Yoldasheva, B., & Parizod, S. (2023). Markaziy Osiyo Tarixida Amir Temur Shaxsining O'rni. *Miasto Przyszłości*, 41, 424-429.
14. Назаров, X. (2023). ЭКОЛОГИК ТАЪЛИМНИ РИВОЖЛАНТИРИШ: МУАММО ВА ЕЧИМЛАРИ. *JOURNAL OF INNOVATIONS IN SCIENTIFIC AND EDUCATIONAL RESEARCH*, 6(5), 235-247.
15. Ahmedov, B. R. (2018). *Amir Temurni yod etib*. Toshkent: O'zbekiston Respublikasi Fanlar akademiyasi" Fan" nashriyoti, 392.



16. Ilhomjon o'g'li, O. B. (2024). TEMUR TUZUKLARIDA MARKAZLASHGAN DAVLAT TUZILISHI HAQIDA. Научный Импульс, 3(28), 660-668.
17. Ismail, K. (2025). THE PERSONALITY AND STATE GOVERNMENT OF AMIR TEMUR IN HISTORICAL SOURCES. Modern education and development, 19(4), 197-202.
18. Mamasaliyev, M. M. (2021). The state of sahibqiran amir temur philosophical and ethical issues in management. Oriental renaissance: Innovative, educational, natural and social sciences, 1(8), 456-462.
19. Nasibov, B. R., & Abdullaev, B. D. (2023). IMPACT OF CLIMATE CHANGE ON GROUNDWATER RESOURCES. Ethiopian International Journal of Multidisciplinary Research, 10(11), 441-449.
20. Khamraeva, M. A. (2020). IDEOLOGY OF INDEPENDENCE AND INTERPRETATIONS OF IMAGE OF AMIR TEMUR. Theoretical & Applied Science, (10), 27-31.
21. Kh, N. (2023). CONCEPT OF TRANSITION TO" GREEN ECONOMY" IN UZBEKISTAN: CONTENT AND ESSENCE. Finland International Scientific Journal of Education, Social Science & Humanities, 11(5), 416-429.
22. Nazarov, K. (2023). O'ZBEKISTONDA CHIQINDILAR BOSHQARISH IQTISODIYOTI MUAMMOLAR VA YECHIMLAR. World of Science, 6(5), 155-161.
23. Ravshanovich, R. F., Tuigunovich, R. F., & Yakubovich, A. H. (2020). Amir Temur and Turan States. Bulletin Social-Economic and Humanitarian Research, (5 (7)), 70-81.
24. Ahmedov, A., & qizi Telmonjonova, M. I. (2024). Amir Temur. ОБРАЗОВАНИЕ И НАУКА В XXI ВЕКЕ, 1(36).