



THE MENTAL CAPACITY OF AMIR TEMUR IN PUBLIC AND FAMILY ADMINISTRATION

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Article history:	Abstract:
Received: 20 th November 2022 Accepted: 20 th December 2022 Published: 30 th January 2023	This scientific article is dedicated to revealing the observation of the mental capacity of Amir Temur in public and family administration. It focuses on analyzing the mechanisms, ways and tools of public administration and the role of family in society established by Amir Temur. The article discusses the importance of the method of our great grandfather to control the government and family on the basis of historical source.
Keywords: Sahibkiran, State, administration, ruler, statesman, The Code of Temur, society, culture.	

INTRODUCTION.

"Why don't we study the history of our great ancestors? For many years, foreign history and the victories of others have been etched in our memory with admiration. I've instructed my deputies to study the history of our ancestors first. You, the people of Kashkadarya, should understand that such a great man is your direct ancestor, – Shavkat Mirziyoyev stated¹.

The traditions and customs of the Uzbek people, including those in the field of family relations, have evolved over the centuries. They are very distinctive, bright and diverse, going back to different eras and religions. Based on the historical source, the beginning of the formation of the culture of the Uzbek ethnic group is attributed to the VI-VII centuries. BC, by the time when in the valleys of the Amu Darya, Sir Darya and Zarafshan nomadic tribes switched to a settled way of life and created their first states.

Sahibkiran Amir Temur is an enlightened person who is always faithful to the truth he understands and is able to follow it. Temur began his life as the son of a minor chieftain, much like his putative ancestor Genghis Khan. Through sheer intelligence, military skill, and force of personality, Temur was able to conquer an empire stretching from Russia to India and from the Mediterranean Sea to Mongolia. The Temurid Empire did not long survive its founder because he rarely bothered to put any governmental structure in place after he destroyed the existing order. While Temur intended to be a good Muslim, he clearly felt no compunction about destroying the Islamic cities and slaughtering their inhabitants. Damascus, Khiva, Baghdad and other these ancient capitals of Islamic learning never really recovered from Temur's attentions. His plan seems to have been to make his capital at Samarkand the first city in the Islamic world.

We know that Timur's military talents were unique. He planned all his campaigns years in advance, even planting barley for horse feed two years ahead of his campaigns. He used propaganda, in what is now called information warfare, as part of his tactics. His campaigns were preceded by the deployment of spies whose tasks included collecting information and spreading horrifying reports about the cruelty, size, and might of Temur's armies. Such psychological warfare eventually weakened the morale of threatened populations and caused panic in the regions that he intended to invade. For his time, he had an uncharacteristic concern for his troops which inspired fierce loyalty from them. They were not paid, but; instead their incentives were from pillaging captured territory — a bounty that included horses, women, precious metals and stones; in other words, whatever they, or their newly captured slaves, could carry away from the conquered lands.

THE MAIN FINDINGS AND RESULTS.

Temur's 35 year governed empire also melded the Turko-Persian tradition in Transoxiana, Persian became the primary language of administration and literary culture, regardless of ethnicity. In addition, during his reign, some contributions to Turkic literature were penned, with Turkic cultural influence expanding and flourishing as a result. A literary form of Chagatai Turkic came into use alongside Persian as both a cultural and an official language.

¹ Local 21 April, 2022 14:09 QALAMPIR.UZ.

In history, Temur was lionized in the west for his defeat of the Ottoman Turks. Christopher Marlowe's "Tamburlaine the Great" and Edgar Allen Poe's "Tamerlane" are good examples. Not surprisingly, the people of Turkey, Iran, and the Middle East remember him rather less favorably. Also, in post-Soviet Uzbekistan, Temur has been made into a national folk hero. The people of Uzbek cities like Khiva, however, are skeptical; they remember that he razed their city and killed nearly every inhabitant².

In the introduction part to a 1723 translation of Yazdi's Zafarnama, the translator wrote: M.Petis de la Croix tells us, that there are calumnies and impostures, which have been published by authors of romances, and Turkish writers who were his enemies, and envious at his glory: among whom is Ahmed bin Arabshah ... as Temurbek had conquered the Turks and Arabians of Syria, and had even taken the Sultan Bajazet prisoner, it is no wonder that he has been misrepresented by the historians of those nations, who, in despite of truth, and against the dignity of history, have fallen into great excesses on this subject.³

Temur's one of the signs was heir to a political, economic, and cultural heritage rooted in the pastoral peoples and nomad traditions of Central Asia. He and his compatriots cultivated the military arts and discipline of Genghis Khan and, as mounted archers and swordsmen, scorned the settled peasants. Temur never took up a permanent abode. Our ancestor personally led his almost constantly campaigning forces, enduring extremes of desert heat and lacerating cold. When not campaigning he moved with his army according to season and grazing facilities. His court traveled with him, including his household of one or more of his nine wives and concubines. Amir Temur strove to make his capital, Samarkand, the most splendid city in Asia, but when he visited it he stayed only a few days and then moved back to the pavilions of his encampment in the plains beyond the city.

Amir Timur was a master of the military techniques developed by Genghis Khan, using every weapon in the military and diplomatic armory of the day. He never missed an opportunity to exploit the weakness (political, economic, or military) of the adversary or to use intrigue, treachery, and alliance to serve his purposes. The seeds of victory were sown among the ranks of the enemy by his agents before an engagement. He conducted sophisticated negotiations with both neighboring and distant powers, which are recorded in diplomatic archives from England to China. In battle, the nomadic tactics of mobility and surprise were his major weapons of attack.⁴

One of the main peculiarities of the state of Amir Temur is that he relied on the support and advice of noble and intelligent scholars in ruling the state, because they had a great reputation among the people. It is known that the state of Amir Temur has its intellectual potential, which embodies the political, historical, spiritual and moral values achieved in its time. These groups have closely assisted Amir Temur in preserving the moral and ethical factors in governance and in carrying out the educational function of the state. Taking into consideration these opportunities and items, Amir Temur increased the power of his country. Amir Temur masterfully used the Mongol, local Turkic, Persian-Arab traditions of his time in management during the period of seed-growing. Although he had unrestricted power, he ruled the state according to the customs of his day, but sought to strengthen the central government by exercising strong control over the local government⁵.

The significant point is that the great ancestor Amir Temur always concentrated on family values and the upbringing of children, he took seriously the choice of brides for his sons and the upbringing of grandchildren. The great Sahibkiran state in its time took a worthy position among the countries of the world with its potential and military power. Sahibkiran glorified the power of his state and the honor of his nation to the world. Those who have written about the image and history of Amir Temur, give him a number of naming, such as "Ruler of the Seven Climates", "Jewel of kings and sultans", "genius statesman", "great commander", "skilled soldier". The 35-year reign of great statesman Amir Temur was aimed at the particular and spiritual development of his state, raising it to a higher level, ensuring its security and safety.

The main focus is that Amir Temur's main goal was to liberate the country from Mongol oppression, political disintegration and conflict as a result of several years of bloody and bloodless struggles for the establishment of a centralized state, important events and, in due course, successful use of diplomatic relations. In particular, the regions of Movaraunnahr and Khorasan were united and managed to establish a single centralized state. As a result, Sahibkiran devoted all his activities to the material and cultural up-liftment of his state and to its security.

From the particular activities of Amir Temur, he formed strong military units that were not divided into tribes. In fact, its invincibility was due to these military units. Realizing this, Amir Temur transferred the warriors to the army according to a certain plan. He was able to control power to reason. Amir Temur means his victory is a state of mind, submission to the will of the enemy, capture of initiative. He realized that a ruler whose spiritual prestige was below his power was miserable, and went on to overcome it. In his view, the state was to be enriched for its own well-being, and the army was to be a reliable base. Amir Temur introduced new regimes in the army and headed them. He inspired the idea of patriotism by believing in the Great Commander in the warrior's faith, and by developing in him the ability to stand

²"*Tamerlane*". *Asian History*. Retrieved 1 November 2013.

³ Ad-Din Ali Yazdi, Sharaf(1723. The History of Temurbek, Vol.1.ppXII-IX.

⁴ Britannica.com

⁵ International Journal of Engineering and Advanced Technology (IJEAT) ISSN: 2249 – 8958, Volume-9 Issue-1, October 2019 5256

upright even to death. Also, he respected the warrior's courage and demeanor along the way. In Sahibkiran's "Tuzuklari" (Rules of Sahibkiran, Codes of Temur), "I raised the ranks of the heroes of the Sipohi, giving the brave with a special fire, belt and scattering ... I always kept my Sipohi ready for battle, I paid their salaries on time without asking".

It is known that Sahibkiran held people dear even in the conquered lands. In particular, he paid homage to his sayyids, ulama, fuzalo and mashayiks and put them in place. He gave them tasks and set their salaries. In this regard, Amir Temur himself said: "I also did good to the good people of every country, expelled the evil, corrupt and immoral people from my country. I entrusted lowly and vile people with things worthy of them, and I did not allow them to go too far. I raised their careers out of respect for their elders and honorable people. I have opened the door of justice in every country, I have blocked the way of oppression"⁶.

Sahibkiran's army consisted of tens, hundreds, and thousands of divisions, each of which was led by a military chief. Depending on the number of divisions, they were subordinate to each other. The pieces differed from each other in terms of clothing, flags and banners. In Amir Temur's "Tuzuklari": "... who, from the original armies, died in battle, and when ten men were gathered, whichever of them was more courageous, with the consent and approval of the other nine, elected him commander and named his horse the captain", he wrote. Amir Temur paid great attention to the position of emirate: "... I ordered three hundred and thirteen people to be emirates, because they are pure, pure-blooded, intelligent, brave, courageous, enterprising, vigilant, careful, thinking ahead and behind was", he wrote in his Statutes.⁷ The ruler, who influenced Eurasia, insisted that he always followed Piri's instructions in his activities. In every word, he glorifies the honor of the person and programmatically enters what the Pirs say in the Tuzuk.

The interaction of Amir Temur to each way, in education, government, military, policy and creating memorial buildings was the very important part of his life. He controlled the country and deal with the public's problems by using the laws of shariat and Islam. His experiences came to these conclusions and they are noticed common as Amir Temur's sayings:

1. Speak the truth only, even if you are put to death.
2. There is no power without unity.
3. Power is in the justice.
4. Trust and justice save from trouble.
5. The tongue is given to speak the truth.
6. Only one man can be beaten with strength, but with knowledge a thousand.
7. Even a snake will obey kind words.⁸

B. Manz said that there was a military tactic in the state of Amir Temur. Twelve of the forty caves of Amir Temur in "The Temples of Temur" - the barlas, tarkhan, arghin, jaloyir, tulkichi, dulday, mongol, sulduz, to'g'oy, kipchak, arlot, and totor.⁹ From these data it can be concluded that these tribes, who supported the military power of Amir Temur, played a great role in the socio-political life. Military and administrative chiefs were appointed among the lineage clans. For example, Balkh and Bukhara were ruled by barlosemirs, and the seeds of cinnamon were often assigned as gatekeepers. Yazd, Tabriz, Ray, Abarquh, Khorezm, Herat, Isfizor, and Avnik were ruled by the emissaries of the tribe. It is clear that Amir Temur also took into account the ethnic and regional factors of state governance.

Sahibkiran Timur became a relatively popular figure in Europe for centuries after his death, mainly because of his victory over the Ottoman Sultan Bayezid. The Ottoman armies were at the time invading Eastern Europe and Timur was ironically seen as a sort of ally.

The state of Amir Temur relied on all social strata that existed at that time and was governed by law. Amir Temur ensured the rule of law in the country. The calmness and order established in the country created the basis for the development of agriculture, science, handicrafts, trade and culture. In a short time, Movarounnahr and Turkestan turned into a country with developed science and culture.

CONCLUSION

In conclusion it can be said that, Timur is known in the world history as a military genius and as a brilliant tactician with an uncanny ability to work within a highly fluid political structure to win and maintain a loyal following of nomads during his rule in Central Asia.

Our great ancestor's noble measures, emphasizing on the basis of a powerful state, a fair society, strengthening generosity and kindness atmosphere, population's welfare, today have become the main guide of modern Uzbekistan's

⁶ Rules of Amir Temur. Tashkent: Ghafur Ghulam, 1996. 119 pages.

⁷ Темур тузуклари. Т.: "Ф.Фулом" нашриёти. 1991. 65-бет.

⁸ Primkulov Nodirbek, Kukaldosh.uz, O'ZMAA internet – OAV guvohnomasi raqami:1221.

⁹ Manz B.F. The rise and rule of Tamerlane... – Pp. 124-125.

social and economic life. We should not only pride our honorable ancestor, but also by following his practiced codes, rules and tactics we should infer from those ways.

The justice of Amir Temur in the country led to the gathering around him strong-willed, honest, religious, fair, brave, courageous officials, and as a result, the strengthening of the state. From the point, it can be observed that the participation of enlightened people in the government led to the formation of systemic features directly to the lower levels of public policy, the transformation of public policy and social processes into the will of society as a whole, and then into practice.

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