



THE PERSONALITY AND STATE GOVERNMENT OF AMIR
TEMUR IN HISTORICAL SOURCES

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Abstract: *This article analyzes historical sources on the personality and state administration of Amir Temur. Amir Temur appeared as a great commander, distinguished by his military-political activity, justice and a strong state administration system. The study reveals his personal qualities, including a style of governance based on justice, his role as a patron of science and art, and his contribution to the development of international trade and economy. It highlights how the centralized management system and military strategies created on the basis of the "Temur regulations" served to strengthen the state at that time and its global recognition. Also, information about Amir Temur in Eastern and Western sources is comparatively studied and his role as a statesman is assessed. This work aims to show that Amir Temur is not only a historical figure, but also an example for today's state administration and strategic planning.*

Keywords: *Transoxiana, military activity, state, governance, economy, justice, diplomacy, politics.*

Text: Amir Temur established a strong and powerful state by introducing a new system of governance in the history of Uzbek statehood and implementing it. This can be explained not only by the fact that he achieved high results not only in strengthening the process of state governance, but also in the relations of his country



with other countries in various fields. We can see this through the works of historians and poets who lived during the reign of Amir Temur, or in the commemorative documents and correspondence left by ambassadors as a result of embassy relations with the state of Temur. They recorded many information in documents about the administration of the state of A. Temur, his internal and foreign policy, as well as the activities carried out in the socio-economic, political and cultural spheres of the country, by recording real events and processes that they saw with their own eyes or directly participated in, and by recording many information in documents. This not only provided us with more objective and reliable sources about the empire founded by our grandfather A. Temur and its administration, but also opened a wide path for our historians to achieve high scientific results in analyzing it. The personal qualities of our grandfather Amir Temur were also reflected in his fair policy in state administration. Amir Temur was a great figure who could appreciate and distinguish a person. In Islam, there is a wise saying that "both hands of the best person are straight, he does good not only with one hand, but with both hands." Amir Temur did good to both his friends and enemies with such two hands. He encouraged others to do the same. This can be clearly seen in the "Tuzukot", in the works of the authors of historical works such as Ibn Arabshah, Nizamiddin Shami, Sharafuddin Ali Yazdi, Abdurazzok Samarkandi, Davlatshah Samarkandi, and in the diary of de Clavijo. The kings of countries such as France, England, Genoa, Byzantium, and Spain sought to establish political, economic, and trade relations with the Sahibkiran. Therefore, they regularly sent ambassadors to the Sahibkiran. The memoirs and correspondence written by the ambassadors of that time also serve as important sources for revealing the internal and foreign policy of the Amir Temur's reign based on real facts. Unlike other rulers in terms of strengthening the power of the state and elevating the country, Amir Temur spent the acquired wealth on the development of society and building a spiritually high and powerful state. As quoted in Sharafiddin Yazdiy's "Zafarnoma", Amir Temur's speech to scholars and fuzalos states: - "My goal is to establish justice in the country, strengthen order and peace, improve the lives of citizens, strengthen construction in our country, and develop our state. You should help me with your



advice in implementing these works. The situation in the country, such as the oppression of ordinary people by local rulers, is clear to you more than anyone else. It would be good if you provided information about these and suggested measures to eliminate such unjust acts and in accordance with Sharia and laws. If earlier our attention was focused on military campaigns to occupy other countries, now our main task is to implement measures aimed at establishing peace in the country." From these thoughts, it can be concluded that Amir Temur relied on the knowledge and experience of scholars, philosophers, and intellectuals in establishing justice in the country, strengthening order and peace, improving the lives and well-being of citizens, and strengthening the development of the country. He managed to mobilize the most intelligent and skilled strata of society for the work of elevating the country. One of the famous historians, Nizamuddin Shami, in his work "Zafarnama", writes about the personality of Amir Temur: "... in the days when his justice and policy were established, merchants from not only the most remote places of Transoxiana, but also from the borders of Khotan to Delhi and the vicinity of Kanbayit, from Babylon to the territory of Egypt and Rome, would settle there, children, widows, and women would bring and take away silk fabrics, gold and silver, and the most necessary commercial goods. No one could spare a single grain of theirs and would not waste a single dirham. These boundless blessings and endless blessings are the result of the policy and justice of Amir Sahibkiran. Amir Temur's deep involvement in economic, especially financial issues, was widely recognized by the famous economist Ibn Khaldun, who was called the Arab Montesquieu in Europe. The questions Amir Temur asked Ibn Khaldun showed that he had great depth and rich experience in the field of economic science. The former Soviet historian H. Vamberi, who critically covered the personality of Amir Temur and the history of Temur, provides important information in his work "The History of Bukhara or Transoxiana". For example, "Although the court of Temur was full of foreign scholars and craftsmen, the official language of the country was always Turkish, even during the Mongol and Uyghur periods of Christianity, Buddhism, and paganism - which were very poorly viewed by fanatical Muslims - it was preserved. Timur himself wrote in a clear and frank



Turkish dialect. The "Tuzukot" mentioned here proves our point. However, when he met with the official editors and poets of his time, he strictly listened to their suggestions and words.... " . M. Weber also described it this way: "Timur was terrible in his anger, but he was superior to Bayazid both as a person and as a ruler. Bayazid thought only about conquest, did not care about any other business, entrusted the management of the state to his prime minister Ali Pasha, who was famous for his greed and corruption, and gave the provinces to corrupt, treacherous judges and governors." Although these descriptions of Timur are critical, we can know how high his human and managerial qualities were. As the European scholar L. Keren described it: "All that we have written is insufficient to explain the incredible influence that the Great Amir had on his subjects; simply put, he was the master of his subjects, for he possessed the innate, but incomprehensible, natural and ingenuous qualities of leadership." Historical sources also confirm how true these expressions are. Scientists who have studied the Timurian statutes, which contain a lot of information about the administration of the empire of our grandfather Amir Timur, have tried to shed light on the justice-based essence of his state political system in one way or another based on historical sources. Especially during the years of independence, many works were created related to the activities of Amir Timur and the development of our national statehood. The available sources from Shujihat also allow us to draw appropriate conclusions about the skills and methods of governing a vast empire. Among many sources, we witness that the political principles of Amir Temur's activities and state governance were based on high moral principles. Ibn Arabshah's thoughts are noteworthy as an important source in this regard. He says: The pattern of Temur's tamga is true, which means that if you are truthful, you will find salvation. The tamga on his horses, the mark on his coins and gold, also consisted of three such rings. Often, there were no shameless words, bloodshed, captivity, or even plundering and forbidden insults in his meetings. Temur was fearless, courageous, and able to command brave people, and he liked courageous people, brave and courageous people. With their help, he conquered the fortresses of terrible places, he preyed on the lions of men, and with his blows he conquered the peaks of high mountains. He



was a man of unerring judgment, of wonderful insight, of incomparable happiness, of firm and decisive speech in accordance with his greatness, and of truth even when adversity befell him. "If we systematize what Ibn Arabshah said, we can see in Sahibkiran the presence of all the political and moral qualities characteristic of a ruler. One of the great scientists of our time, T. Alimardonov, within the framework of his scientific research, expressed the following scientifically based thoughts by revealing the ethical relations in state administration and the political ethics processes in the administrative system of that period in his scientific research in a broad and complete way: He focused on understanding the introduction of moral values that served as the basis for the development of the state of Amir Temur into the administrative system and what were its political features that led to effective and high results, including how he was able to harmonize the interests of various groups of society, or rather, the ruling class. Through these thoughts, he explained in his scientific works how much the norms of political ethics of our great Temur in state administration led to great achievements in his time, and how they are also practical for today. It is known from historical sources that many countries sought to study and master the political administration practices he carried out during the lifetime of Sahibkiran. Tales, odes, operas, and works have been created about Amir Temur.

Conclusion.

Amir Temur is one of the greatest figures of his time, and his personality and style of state governance have left an indelible mark on history. The justice, determination, interest in science, and respect for religious values of the ruler brought his leadership qualities to a higher level. Amir Temur established a strong centralized system in state governance, and through the "Temur Regulations" he established the basic rules for governing the state. He successfully pursued a policy in the economic and military spheres, and was able to enter his empire into history not only as a political but also as a cultural center. Amir Temur's principles of statehood were directly formed on the basis of a firm belief in the power of his own thinking, the correctness of his own ideas, the potential of his intellect, and the thoroughness, vitality, and viability of his tactics and strategies. This directly demonstrates his full-



fledged image as a statesman and politician, his unique talent as a unique person, his character, will and ability to see far. During Timur's time, cities such as Samarkand and Shahrissabz rose to the pinnacle of world culture and architecture. Historical sources glorify Amir Timur for his military campaigns as a great strategist, his just rule and his contribution to culture. His legacy serves as an important example not only for his time, but also for modern principles of management and leadership.

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