

ON THE FAIRNESS OF THE REFORMS CARRIED OUT DURING THE TIME OF AMIR TEMUR - THE GREAT MILITARY COMMANDER

Sativaldiyev Pulatjan Adilovich

Independent researcher of the Navoi State Pedagogical Institute

<https://doi.org/10.5281/zenodo.8435915>

Abstract. *Amir Temur is a great military leader, strategist, patron of science, culture, founder of "Renaissance of Timurids". World military history recognizes Amir Temur as one of the great generals, and his successful victories, well-thought-out strategies and tactics are absolutely unique. Amir Temur was born on April 9, 1336 in the village of Khoja Ilgor of Kesh (Shahrisabz) region. His father, Amir Muhammad Taragai, was one of the begs (type of noblemen that time) belonging to the Barlos clan, a great warrior, a devotee of intellectuals and scientists, a patron of science and an enthusiastic person. His mother, Takina Mohim Beg, was the daughter of Sheikhu Rais, who was honored with the "Shariat (religious term) Crown" from Bukhara.*

Keywords: *history, state, Amir Temur, politics, monument, kingdom, world, work, science, leader.*

In the history of the Uzbek statehood, it is impossible not to pay attention to the large-scale reforms carried out by Sahib Kiran Amir Temur, who paid full attention to the socio-economic, political, culture and enlightenment of the state. Amir Temur's ancestors were governors of Kesh region. Amir Temur and the reign of the Timurids is the most brilliant period in the history of Central Asian statehood. The material and spiritual monuments created during this period have not lost their importance even today and attract the attention of several countries of the world.

About the military strategy of Amir Temur, a son of Kashkadarya and the pride of all Uzbekistan, why don't we study the defense legacy of our grandfather Amir Temur on scientific grounds? The high military tactics and strategy of Sahibqiron's battle with Tokhtamysh Khan has anyone learned from us the strategies of these battles? No, they have not learned. First of all, we should study the history of our ancestors. For many years, we have been studying the history of others, the battles that have nothing to do with us, so that we can implement the plans that we have set before ourselves, the time demands that we study the history of the origin of our people perfectly.

Amir Temur relied on "Tuzuklar (Rules/ Policies)" to rule the kingdom. His slogans such as "Rosti Rusti" - "If you are just, you will be saved", "One day of justice is better than a hundred days of obedience" attracted the rulers of the world at that time, and his just policy in military administration was reflected in "Tuzuklar". The regulation of training and raising a soldier from the lowest rank to the highest rank" is reflected in

It should be noted that since the original copy of "Temur's Laws" has not been found, the opinions of Temur scholars regarding its creation period, author, and originality are noteworthy. In our opinion, based on the nature of the writing of the work, based on such thoughts as "I ordered", "I ordered", "Let them decide", - Sahibqiron's orders and decrees related to state and military administration were compiled and summarized into a book and is undoubtedly one of the main sources. Based on this, the unique information about our military heritage in "Tuzuklar" is

considered to be of scientific importance in solving the issue. The publication "Military Art of Master Amir Temur" has a detailed analysis among the works carried out so far, and is distinguished by its scientific value. In the book, the introduction of miniatures kept in foreign countries, battle maps and battle formations in famous battles, chronology of military historical facts, introduction of military terms is a big step towards a deeper study of the problem.

Amir Temur implemented reforms over the years based on military experience. In particular, the names of councils in the state (military council), military positions were introduced in the army, military equipment and weapons, separate bright colors, purple, yellow, green uniforms, combat many innovations were introduced, such as flags and music.

According to the traditions of the peoples of the East, the rank of emir in military administration is given to 313 emirs, a symbolic number. In the Qur'an's Surah Qamar (which consists of 55 verses revealed in Makkah), in the Battle of Badr, the enemies, who had a great advantage in terms of numbers and weapons, were shamefully defeated. They had nine hundred and fifty warriors, seven hundred camels, one hundred horses, enough weapons and other necessary equipment. The Muslims were three hundred and thirteen people, and with the help of Allah, the Muslims won.

Nizamiddin Shami paid attention to the heroism of the famous begs and emirs (leader of a group of people in an area), and the situation of the warriors on the field. The heroes, who see nothing but a dead face, and hear nothing but the chant of "be born for death" when they hear the sound of drums and trumpets, go to the battlefield. The situation and military preparation of the army is widely covered in the work of Ibn Arabshah. In particular, famous wrestlers from different countries served in the army. Including Turan land, Iranian botir, Turkestan tigers, Badakhshan leopards, Steppe (Kipchak) and Chinese falcons, Mongolian hawks, Jato raptors, Khojand snakes, Andikon dragons, Khorezm ants, Jurjon there were pests, eagles of Saghaniyan, evils of Hisori Shodmon, Persian horses, monsters of Jibal, crocodiles of Rustamdar and Talqan, snakes of Huz, wolves of Isfahan no comparison of them and no accountant's book could count. In short, victory is his leader, happiness is his guide, punishment is appropriate, he is helpful, God Almighty's will is his guide, (he) servants and he writes that Temur set off on the journey of the countries with the will of the dear and great God as his driver.

In the army of Ibn Arabshah, there were units made up of women, who stood in the same line with men during the battle and showed examples of heroism and fortitude. Archbishop, Ambassador John Greenlaw Women are as skilled riders as men, they dress well, and when they ride, only their noses and eyes are open.

As the organizational structure of the army was perfected, the army was introduced to a certain number, a strict organizational structure, a clear order of formation and a systematic battle order (yosol) and was improved during the battles. The army first introduced five arms, in the battle between Tokhtamysh and Kunduzcha in 1391, in an absolutely new way, the order of "seven arms", which had not been used until now, was operationally controlled during the battle, enriched with new tactics and strategies. According to Shami's information: "Amir Sahibgiron brought the armies into order and made the seven-arm division inevitable. It was done in such a way that it cannot be described." The right and left hand khanbul (reserve) - the front line of the army units, the guard unit placed for the protection of the flanks, provided with reserve troops. The high level of inter-unit communication and the correct selection of military commanders had an effective impact on the outcome of the battle. Turkish uniforms, distinguished by the colors of the uniforms

and flags, were introduced to the military units. In "Tuzuklar" "Arms and Equipment of the Army" it is specified what kind of weapons and military equipment should be possessed by ordinary soldiers, Bahadirs, ten-bashi, centurion, thousand-bashi, as well as commander-in-chief of the army. .

According to Ibn Arabshah, "... each of the soldiers has a quivering spear, and those of cypress stature prostrate before them, each of them has a sharp sword, and bloodshed is learned from its tablets; each has a bow that looks like his own eyebrow and arrows that look like his owner's eyelashes; each one has a soft shield to hold, and if a warrior puts it (shield) on himself, then you will see the full moon above the sun; each has an iron cap on his head, which seems to have been taken from the glitter of that soldier's figure, or his appearance was made of lightning. If the eyes fall on this iron cap, the person's eyes will squint, and "if not a little" the clarity of it (the cap) will take away the power of vision. Those clothes are according to their wearers: the aura of it (clothes) is as soft as silk, like the wearer's skin, and the lining (inside) is as hard as its shell, like iron. They were mounted on stallions of thoroughbred horses, and as if the full moons of these herds were (together) with glittering spears. (Each of them) was (like) a bride adorned in the light of candles. They turned towards the whirlpool of battle and met (the enemy) in a valley behind the dome of Yalbuga. They were poems.

Battle flags and battle music played a big role. There were the official state flag of the state, the supreme flag - "Alam" - a symbol of the central government, and separate battle flags. In battle, the supreme flag is usually placed on the highest hill, clearly visible to the entire battlefield of the Residence. This flag was visible to all the fighters of the unit. It obeyed the orders of the Amir ul-umaro or the commander-in-chief, gave general important tasks through the flag, and gave information about the progress of the battle. It is known from historical documents that there are three rings on the seal of Amir Temur. According to the analysis of data from historical sources, the image of the state flag can be given as follows: the flag is triangular in shape, with a crescent moon and a blue cloth, with a shining Sun and a lion on it. The owner's stamp is displayed. This can be substantiated from historical sources below:

When the Spanish ambassador Rui González de Clavijo saw the Aksaroy in Shahrissabz on August 29, 1404, he noticed that the construction work in the palace was not yet finished, and he saw the image of a lion against the background of the sun shining in the middle part of the facade of the khan's reception hall and on both sides, and the ambassador saw this under the stamp of the ruler of Samarkand. comes to the conclusion that the image.

In addition to the official national flag of the state, each division had a battle flag of a different color. When the commanders of the army were rewarded or promoted to a higher position, they were given a special battle flag and drum as a symbol of their new position and title, and the emirs led their units through this flag and drums. According to the "Tuzuklar", one flag and one drum for each of the twelve emirs, one flag and drum for the emir ul-Umar, an army of ten thousand - tur and chortug (military a sharp spear indicating the level of the linma emir, a type of flag), each of the four beklarbegi was given a flag, a drum, a drum and a drill (trumpet). These badges also distinguished army units. During major battles, the commander-in-chief and the commanders had a tent decorated with battle flags with a crescent moon attached to the end of the different-colored handles, and flags (an ancient symbol of rulership, ministry, and protection in Eastern countries. Flags were made of ox or horse tails). bardohi saropardasi, borgohi) placed on a height to control the battle. Flags of different units and parts of different colors were planted on the hills before the

start of the battle. The battlefield was dusty and noisy. Military missions are effectively signaled by flags and drum sounds for easy control. In the course of the battle, various tactical actions such as maneuvers, advance, retreat, etc. were given to the divisions and units, which were controlled by the harmonious cooperation of the military orchestra, with different colors of battle flags and drums. This information is also confirmed by the thumbnails.

A clear command system was developed and known to all fighters. If the high flag erected on the ground where the headquarters of the commander is located, it means that victory is near or help is coming. If it was flying high, the ruler was in danger, if it was lowered, it was a sign of defeat, and if the enemy's flag was captured, it was considered a sign of victory.

As a means of communication, various sound and sign visual-observation tools also played an important role in controlling the movements of military units in the army, in the accurate performance of tasks during the march and during the battle. Military musicians were usually stationed near the commander-in-chief's tent, and they skillfully organized the battle, and the battle process was controlled by continuous instruments for advancing or performing various retreat maneuvers.

Drums and drills were widely used as military musical instruments. Before the battle, drums and drills began to sound as a call to readiness, and during the battle, they served as the main form of communication, orders were given inside the military unit, and the communication system was implemented through them. Many of Amir Temur's ideas about courage and bravery were already appreciated as military slogans at that time:

It is your duty to be a cure for the ills of the nation. See the weak, do not throw the poor under the oppression of the rich. He was the founder and controller of the words that were spoken to be your program and leader to do justice and good.

I opened the door of justice in every country, I blocked the path of oppression and injustice, I pleased God's created servants with justice and fairness, I had mercy on both the sinner and the innocent, I passed judgment on the basis of truth, I acted with justice, I was free from oppression and oppression. sought to be further away.

After wearing the royal robe, I gave up the pleasure of sleeping in my bed. I turned enemies into friends. It takes a lot of intelligence, high fortitude and will in a person to calm them down patiently. Amir Temur's goal was not to create a rich world, but to fight for justice in the territory he ruled and to find its solution.

REFERENCES

1. Speech of the President of the Republic of Uzbekistan, Supreme Commander-in-Chief of the Armed Forces Shavkat Mirziyoyev at the extended meeting of the Security Council. Tashkent, November 28, 2018.
2. Sharafuddin Ali Yazdi. Zafarnama / Translation of Muhammad Ali ibn Darvesh Ali al-Bukhari. Authors of the foreword, translation, comments and index and preparers for the publication: A. Ahmad., H. Bobobekov. - T.: Sharq, 1997. - P. 71, 125.
3. Ahmedov B. Sahibqiron Temur: his life and socio-political activity. - T.: People's heritage named after Abdulla Qadiri, 1996. - P. 23.
4. Ibn Arabshah. History of Amir Temur. Amazing al-maqdur fi history Taimur (Miracles of fate in the history of Timur) / Foreword, translation from Arabic and comments prepared by U. Uvatov. Responsible editor A. Orinboyev. - T.: Labor, 1992. Book 1, - P. 65.

5. Ibn Arabshah. History of Amir Temur. Amazing al-maqdur fi history Taimur (Miracles of fate in the history of Timur) / Foreword, translation from Arabic and comments prepared by U. Uvatov. Responsible editor A. Orinboyev. - T.: Labor, 1992. Book 1, - P. 65.