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"TEMUR TRAPS" THROUGH THE EYES OF WORLD HISTORIANS

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Annotation: This article describes the biography of Amir Temur, his socio-political activity, his seizure of central power in Movarounnahir, the elimination of political fragmentation, the formation of a centralized state, the inclusion of 27 countries in his classification. It discusses who to trust in the administration of the state, the attitude and duties of the holders of the crown, the choice of ministers and commanders of the army, the structure of the army and the rules of warfare, the salaries of soldiers, the order of governing the country, the duties and duties of statesmen and commanders of the army, the way of rewarding the special services rendered by superiors, ministers and other officials before the crown and much more.

Keywords: Amir Temur, library, kings, military, emirs, ministers, Mir Abu Talib al-Husayni at-Terbati, Sharofiddin Ali Yazdi, Europe, pamphlet, crown-throne.

"DECREES OF TEMUR" THROUGH THE EYES OF WORLD HISTORIANS.

Abstract: This article briefly describes the biography and socio-political activity of Amir Temur, the establishment of the central power in Transoxiana, the elimination of political fragmentation, the creation of a centralized state and the conquest of 27 countries in the language of the great Sahibkiran. The questions of who to rely on in governing the state, the role and duties of crowned heads and holders of the throne, the choice of ministers and military leaders, the structure of the army and the rules of the waging war, the salaries of soldiers, the order of governing the country, the duties and responsibilities of statesmen and military commanders, the procedure for remunerating emirs, ministers and other officials for special services to the crown and the throne, and others.

Keywords: Amir Temur, library, kings, military, emirs, ministers, Mir Abu Talib al-Husayni at-Terbati, Sharafiddin Ali Yazdi, Europe, treatise, crown.

“TEMUR’S DECREES’’ IN THE EYES OF WORDLD HISTORIANS.

Abstract: This article provides a concise overview of the biography and socio-political activities of Amir Temur, his establishment of centralized authority in Maverannahr, the elimination of political fragmentation, the creation of a centralized state, and the conquest of twenty-seven countries as recounted in the language of the great Sahibqiran. It examines issues such as the foundations of state governance, the roles and duties of crowned individuals and holders of the throne, the selection of ministers and military commanders, the structure of the army and the rules of warfare, the remuneration of soldiers, the administrative order of governing the country, the obligations and responsibilities of state officials and military leaders,

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and the procedures for rewarding emirs, ministers, and other officials for exceptional service to the crown and the throne, among other topics.

Keywords: Amir Temur, library, kings, military leaders, emirs, ministers, Mir Abu Talib al-Husayni al-Turbati, Sharafuddin Ali Yazdi, Europe, treatise, crown.

After gaining independence, the personality of Amir Temur became the symbol of homeland and nation. One of the most important qualities of our great ancestor is that six centuries ago he thoughtfully understood that no state can have a bright future without good relations and beneficial cooperation with its neighbors. For this reason, he did an enormous work that served to connect Europe and Asia. China on the one hand, India on the other, and France, Spain, England and other countries on the other, sought to strengthen the vas hu relations.

Amir Temur was well aware of the great importance of handicrafts and trade in the development of the country, its unity and prosperity in the state. Researcher J. Kucharov cites that the support of producers and trades served as an important factor in Amir Temur's unification of Movaraunnahr. Based on the above considerations, it can be concluded that trade and handicraft production in Movarounnahr in the 14th-15th centuries was a great political force. A.Yu. Yakubovsky's work dedicated to Amir Temur, first published in 1946. He emphasizes the qualities of the Prophet such as courage, generosity, sensitivity to the good qualities of people, the ability to choose the right helpers, and leadership. A.Y. Yakubovsky's views on the personality and activity of Amir Temur, like the views of V.V. Bartold, had a great influence on the "historiography of Temur" in our time, including in the West. As for foreign scientific literature, the interest of European scientists in the personality of Amir Temur and his work began 400 years ago. The fact is that in 1553 in Florence, Italy, Perondido's work "The Glory of Tamerlane the Scythian" was published. [1.10-11]

His diaries about the reign of Amir Temur made Klavikha famous in the world. For several centuries, these invaluable diaries adorn the golden fund of medieval world literature, along with the works of Marco Polo, Ioann Galanifontibus, Athanasius Nikitinus, Barbaro and Contarini. At the same time, reports handed over to the king by representatives of the first embassies who came to our country before Clavijo on a special assignment from Castile are also preserved in the archives of Spain. According to reports, the travel memories of Juan Escamilo, the first ambassador of Castile, are currently stored in the Royal Museum in Madrid. [2.6-7]

The history of Amir Temur is briefly described in the work of the Iranian historian and scientist Muiniddin Natanzi, known among orientalists as "Muntahab ut-tavorihi Mu'ini" ("The Electoral History of Mu'ini"). This work was written in 1413 in Sheroz in the palace of Timurid Alexander Mirzo. The history of the period of the reign of Amir Temur is told in a high style. He gave information about how beautiful and prosperous Samarkand was, how beautiful the capital and cities of the country were. [1.6-7]

The famous work of Amir Temur, Tuzuki Temuri ("Tuzuklari Temur"), also known as "Malfuzoti Temuri", is one of the most notable historical sources. Today, "Temur's Statutes" can be found in libraries in many countries of the world, for example, in England, France, USA, Finland, Denmark, Iran, India, Turkey, Egypt, Yemen. It goes without saying that which work is valuable, in practice it has been copied more than it should. "Temur's Traps" is one of such works. He needed more owners' crowns. That is why many of the rulers copied these and similar works, kept them in their personal libraries, and used them as important guidance in their socio-political activities.

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The Statutes of Temur is a pamphlet defining the life and standards of morality of kings. The work consists of two parts. In the first part, the life and socio-political activities of Amir Temur, who left a reputation in world history as a famous conqueror, warrior and statesman, from the age of seven until his death, namely, his goal to seize central power in Movarounnahr, to eliminate feudal fragmentation and create a centralized state, to take over neighboring countries and countries, for example, Iran and Afghanistan, The Golden Horde ruler Tokhtamishkhan's military campaigns against the Turkish Sultan Boyazid Yildirim, who instilled fear and terror throughout Europe, and finally, the military campaigns of the great Jakhongir to Azerbaijan, Georgia and India are described in a compact way. The second part consists of his specific testaments and instructions to the heirs to the crown and throne. It deals with whom to be trusted in the administration of the state, the attitude and duties of the holders of the crown and throne, the election of ministers and commanders of the army, the salaries of soldiers, the order of government of countries, the duties and duties of state figures and commanders of the army, the procedure for rewarding the special services of superiors, ministers and other officials before the crown and others. I would like to say that the habit of writing a composition existed before Amir Temur, and even after. This custom was actually inherited from the Chinese and Turko-Mongol khans. For example, the "Kanunname" from the Turkic khans, the "Billik" from Genghis Khan, the "Kanuni Khumoyun" written by Khandamir, and the Suluk al-muluk, written by Ubaydullah from the Shibanids. Such works describe the procedure for the administration of the state, the procedure for taxation and its payment, the rules for conducting military marches and suppressing an uprising. For example, it is known that the descendants of our great compatriot Zahiriddin Muhammad Babur copied the "Regulations of Temur" for themselves by ordering their experienced secretaries Shahjahan, Kokand Khan Muhammadalikhan and Bukhara emir Abdulahadkhan. Even when moving, they copied with great responsibility and diligence. In 1047 AH (1637-1638 CE), Mir Abu Talib al-Husayni at-Turbati presented the Persian translation of Tuzuki Timuri to the Shahjahan. The king got acquainted with the translation, put it in the hands of the Kazakh, talented writer Muhammad Afzal Bukhari and ordered it to be deleted if Sharafiddin Ali Yazdi had any shortcomings. The surviving manuscripts and fossil copies of Temur's works are based on the translation of Mir Abu Talib al-Husayni at-Turbati.

This work has attracted the attention of scientists of the world since the 18th century. For example, the text of the work was published in England in 1783, in India in 1785 and 1891, and in Iran in 1868. It was translated and published in 1787, English in 1830, Urdu (1845), Russian (1894, 1934) and Old Uzbek (1835, 1857, but not completely). Its fossilized copies (Tehran-1868, Tashkent 1890, etc.) are also widespread. I don't know if this is accidental or legal, "Statutes of Temur", like many wonderful works created in Central Asia, first found fame in foreign lands, in particular in Europe.

According to the words of the scholars (A.A.Semyonov, Ch.Re.E.G.Brown and others), the "Temur Traps" were written in a different Turkish language, and a copy of it was kept in the library of the governor of Yemen Ja'far Shah. The Persian translation of Mir Abu Talib al-Husayni at-Turbati, mentioned above, is based on one of these Turkish copies, of course. The author of the work is not known. The whole story is told in the name of one person, Amir Temur. In namely, Somi's work "Qomus ul-a'lam" (Istanbul, 1891, p. 1727) says, "Amir Temur wrote a set of laws titled "Tuzukot" in which he wrote his biography. The French orientalist M.Sharmua, who wrote the history of the wars between Temur and Tokhtamishkhan, and the Russian military historian M.I.Ivanin (1801-1874), noted that "Temur Traps" was written by Amir Temur himself and noted that it is an important autobiographical work. However, another

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group of Europeans (E.G. Braun, Ch.A. Stori, V.V. Bartold) claim that "Temur's Statutes" is a forgery, and that it was not written by Amir Temur, and A.Yu. Yakubovsky believes that the work was written in India in the XVIII century. The English scholar Ch.A.Stori assumed that the author of the work was the above-mentioned Mir Abu al-Husayni at-Turbati. Thus, regardless of whether the work was written by Temur or by someone else, it is a genuine work, not a fake. We can be completely sure of this if we compare the events described in it with the famous "Zafarnoma" by Nizamiddin Shami, which includes the history of Amir Temur, or the work of the same name by Sharafiddin Ali Yazdi. For example, Sharafiddin Ali Yazdi writes, "... In this order, the Turkish verse and Persian work, which contains the great events and evenings of the life of Hazrat [Amir Temur], was compiled separately in the form of verse and prose. [3.3-13]

"Temur Traps", like other works written in the conditions of feudal society, was written with the aim and interests of the ruling class in mind, expressing the worldview of that class. In the work, Amir Temur's military marches were called an act to prevent the reproduction of corrupt people, and the peoples who defended their freedom and independence of their homeland were called infidels, spoilers and innocents [Avbash]. Temur himself is portrayed as a just and humane king, whose personality is idealized in many ways. Temur's army was considered one of the most perfect and powerful armies of that time by its strategic and tactical skill, its organizer and leader asa gained fame as an experienced skillful commander. "Temur Traps" contains important information about the structure, armament and military art of that army. In particular, his information about his formation and deployment before the battle is incredibly valuable. The perfection of Temur's army for its time is evident from the cards attached to the copy of the work published in the printing house of Fatih Karimov in 1307 (1889-1890). "Tuzuklar" also contains noteworthy information about taxes and fines levied separately during the reign of Amir Temur. At that time, taxes and fines such as hiraj, property, rewards, duties, and shilon money were levied from the taxpayers. Those who have paid special attention to the collection and expenditure of taxes and fines. "At the time of the gathering of the Church," says the work, "two ministers shall be appointed. Let one write down the accumulated goods and check the state of affairs, so that the tax collectors do not oppress the citizen and ruin their condition. All the goods collected in the provinces should be recorded in the kirim book. The second minister should write in the output book and distribute the collected goods to the soldiers' salary." There are two issues mentioned in the "Temur Regulations", which are:

1. In the work, the phrase "Turkish-Tajik" can be found in two or three places. The Tajiks lived side by side with the Turkic peoples in the regions of the Temur and Timurid states, who also played a role in the socio-political life of this state.

2. In one or two other places, especially in the account of events related to the early period of Amir Temur's activity, the terms and phrases "uzbeklar" and "uzbeklar community" are used. The "Tuzuks" say that even at that time they lived in Movarounnahr, harassed the local population, and allegedly Temur fought with them. It seems that at one time, during the time of Batukhan (1227-1255), from 1251 onwards, when the western part of the Chigatai nation (Movarounnahr) came under the military and political influence of the Golden Horde, we were talking about the tribes and tribes that migrated from Dashti Kipchak to this region. Rashiddin's "Jome' ut-tavorikh" (18th century) and "Chingiznoma" (early 16th century) by Utamish Haji (early 16th century) contain reliable information about this. It should not be

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assumed that the Uzbeks are a people that emerged in the 14th-15th centuries. The Obeks, like other peoples of Central Asia, are an ancient people. They are also descendants of the Baktrians, Sogdians, Shoshliks, Khorezmians and Parkanians, but as with other peoples, only their [Uzbeks'] names appeared later. It's a fact of life. Usually, the history of the nation goes some time before the name. This is well known by expert scientists. Or it is possible that the phrase "Uzbeks" and "community of Uzbeks" was added at the time of translation into Persian with the instruction of the aforementioned Shohjahan, because we know well the attitude of the Baburids towards the Shayban descendants and nomadic Uzbeks.

The Uzbek translation of the work was originally published on the page of Gulistan magazine. But that was almost 25 years ago, in 1967. That translation was made by Alikhan Tura Soguni (1885-1976), a scholar of oriental languages. This translation, according to the translator's own words ("Gulistan" pages 19, 16-17), is based on a copy kept in the library of the Main Office of Muslims of Central Asia and Kazakhstan. But when we take a closer look at this edition, a number of its flaws are revealed; First, it turns out that the translation of Alikhan Thora was not published at that time, full of certain reasons. Secondly, the translation is in Old Uzbek, which is difficult for a person who is not familiar with the language to read and understand without special dictionaries. Thirdly, the omitted passages of the translation of the Alikhan Torah have also been identified, and finally, many of its passages have been freely translated: there are also cases of deviations from the text. Fourth, names and terms are misspelled in many places. When the revision of the Bible came up on the question of republishing the Bible, we saw that the teacher needed to correct these shortcomings. For this purpose, the above-mentioned translation of "Tuzuklar" has been compared with the original (manuscript of the Center of Oriental Manuscripts at the Tashkent State Institute of Oriental Studies, 8201) and its printed copies in 1285 AH (1868 CE) and 1307 AH (1889-1890 CE), and the translation of Alikhan Tura Soguni has been seriously corrected. This extremely difficult task was carried out by a talented young orientalist scientist Habibullo Kararomatov. It would be wrong to say that this edition of the work was re-translated on the basis of the above copies. Historical and geographical comments compiled by B. Ahmedov.

This translation was published in the 8th issue of the magazine "East Star" in 1989. In this edition of "Temur Tuzuklari", the text was again compared with the manuscripts and printed copies, and the necessary changes were made, taking into account the comments of journalists. One wonders why "Temur Traps" is published first, and not another work on the history of Temur and the Timurids. First of all, it is not only a biography of Amir Temur, but also a relatively centralized feudal state founded by Amir Temur, which has not yet been well studied, the composition of Temur's army in the 14th century, can play an important source for the study of feudal relations and other scientific issues. Moreover, it is a work that reveals how contradictory Temur's personality is.

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