



Amir Timur's State and It's Department

Allamuratov Anvar

Karakalpak State University

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*Correspondence: Allamuratov Anvar

Email: allamuratovanvar580@gmail.com

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Abstract: This study explores the governance system and administrative reforms implemented by Amir Timur, drawing from historical texts that highlight his consolidation of power and state-building efforts. Initially adopting Mongol administrative structures, Timur gradually reformed these systems to create a highly centralised state apparatus. Amir Timur's state-building initiatives merged traditional Central Asian governance models with the Mongol administrative legacy. Initially adopting the Mongol structure, Timur later implemented extensive reforms to centralise authority and strengthen his empire. He established a complex administrative system divided into seven ministries, each responsible for functions such as taxation, trade, and justice. Timur's governance was deeply influenced by Islamic principles, emphasising sharia law and council deliberations to ensure stability. The "suyurgol" system allowed Timur to distribute land holdings among his descendants while retaining centralized control over key resources and military power. Through a blend of military conquests and diplomatic alliances, Timur expanded his empire, integrating vast territories and securing vital trade routes along the Silk Road, contributing to a unified and prosperous state.

Keywords: Dargah, Devan, Devanbegi, Khoshun, Ayl, Hazara, Tuman.

Introduction

From the history textbook, it is known that Sahibkiran used a system that was originally used (introduced by the Mongols) to rule the state (since it was difficult to immediately change the procedures that had been in effect for a century and a half). Later, during his reign, he constantly reformed the state system and established a new state administration. In particular, the concepts of city or district mayors (doruga), officials, khazars, districts (tumanes) represented territorial units, and the highest positions such as devondor, cherik bek, devon bek, mingbegi, yuzbegi khirovul represented administrative administration.

State building during the reign of Amir Timur was based on centuries-old traditions of local statehood, enriched by the experience of neighboring countries of the East.

By the end of the 14th century, the strictly centralized state of Amir Timur had become the largest state association not only in the whole East, but also in the whole world. The state had a broad administrative structure and unification system, and although, according to the rules adopted by the Turkic and Mongol tribes at the time, the state was officially ruled by a puppet khan from the Chingiz dynasty, first Muhammad Suyurgatmish, and then Mahmud Sultan, this system was subject to a single ruler - Amir Timur.

The foundations of the state of Amir Timur were laid in 1370, and then for many years, for many reasons, especially in connection with the annexation of a particular territory, it was constantly improved and supplemented (Gafurov, 2019).

The rule of law and the principles of Muslim law were the foundation on which state governance was built. [1, 38-39]

"I built the foundation of my state in accordance with the norms of Islam," said Amir Timur, "and I ruled it on the basis of the torah and the tuzuk (the set of rules) and did everything in my daily life in accordance with the law." Amir Timur ensured the strength and effectiveness of the law in his state. He established a single state apparatus consisting of seven departments: 1) the office (devan) of the prime minister (ministry of state and public affairs); 2) Ministry of Defense (Ministry of Additional Affairs); 3) Ministry of Finance; 4) Palace Ministry; 5) Ministry of Justice (the Chief Justice's Office); 6) Ministry of State Security (Office of the mushrif); 7) Ministry of Foreign Affairs (Devoni racoyil). They were responsible for compiling reports on population, trade and cultural development, the state of control in the state, informing the ruler about the work of the administration, the progress of work in the province, gifts, distribution and collection of taxes, etc.

Each of the ministries carried out certain tasks. For example, the first minister (for state civil affairs) was responsible for harvesting, distributing and collecting taxes and tribute by provinces and districts. His responsibilities also included the calculation of material and monetary resources and the issues of greening.[1, 41]

Methodology

The methodology employed in this study focuses on a historical-analytical approach to understand Amir Timur's state-building and governance strategies. The research integrates both primary and secondary sources to ensure a comprehensive analysis of Timur's administrative and military policies.

Primary sources include historical chronicles from the Timurid era, such as Sharaf al-Din Ali Yazdi's *Zafarnama*, and other contemporary records written in Persian, Arabic, and Chagatai. These sources provide first-hand accounts of Timur's rule, his conquests, and the structure of his government. The analysis of these chronicles is conducted to reconstruct Timur's strategies in real-time, highlighting the decisions he made and the political and military manoeuvres he employed.

Secondary sources, such as scholarly articles, historical monographs, and academic books, are utilised to provide context and cross-validate information from primary sources. These sources help to interpret the significance of Timur's actions, compare them with other leaders such as Genghis Khan, and understand how his policies influenced the regions under his rule.

The study applies a thematic approach to analyse the key components of Timur's governance, such as his military organisation, economic policies, land administration, and cultural patronage. This involves examining patterns and practices within his rule to identify the core elements that contributed to his successful state-building efforts.

Furthermore, a comparative analysis is conducted to position Timur's governance model within the broader framework of Central Asian and Islamic political traditions. This comparison allows for an exploration of the influences and innovations that characterised Timur's rule. A geographical analysis is also incorporated to assess the significance of trade routes like the Silk Road and how they shaped his economic policies and expansion strategies.

Overall, this methodology seeks to provide a thorough understanding of Amir Timur's state-building by combining primary accounts with modern scholarly interpretations, ensuring a balanced and detailed examination of his legacy.

Result and Discussion

"I built the foundation of my state in accordance with the norms of Islam," said Amir Timur, "and I ruled it on the basis of the torah and the tuzuk (the set of rules) and did everything in my daily life in accordance with the law." Amir Timur ensured the strength and effectiveness of the law in his state. He established a single state apparatus consisting of seven departments: 1) the office (devan) of the prime minister (ministry of state and public affairs); 2) Ministry of Defense (Ministry of Additional Affairs); 3) Ministry of Finance; 4) Palace Ministry; 5) Ministry of Justice (the Chief Justice's Office); 6) Ministry of State Security (Office of the mushrif); 7) Ministry of Foreign Affairs (Devoni racoyil). They were responsible for compiling reports on population, trade and cultural development, the state of control in the state, informing the ruler about the work of the administration, the progress of work in the province, gifts, distribution and collection of taxes, etc.

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Shortly before the death of Amir Timur, all the provinces that were part of his dominions were transferred to his descendants: Azerbaijan, Greece, Syria, and Egypt - to Prince Umar, son of Mironshah; Persia and Iraq to Prince Pirmuhammad, son of Umarshaykh; all of Khorasan to Paradise and Siestan to Prince Shohrukh; "Property of Sultan Muhammad Ghaznavi" from Kabul and Kandahar to India (including the Sind river valley) to Jahongir's son, Prince Pirimuhammad; Tashkent, Otrar, Sayram, Ashparu to the border with China - Ulugbek; Farghana and Taraz to Khujand, that is, the southwestern part of Eastern Turkestan, to Ibrahim Sultan. The rulers of these lands, although subordinate to the highest authority, also enjoyed a certain degree of independence, including their own administrative apparatus and army.[3,99] However, as subordinates of the highest rulers and in accordance with the laws of the state, they were obliged to send a certain number of soldiers and participate in military campaigns at the first request of the rulers.

Suyurgol as a form of property in the East became widespread during the reign of Amir Timur. The people who owned the property of the suyurgols ruled them as vassal rulers. In most cases, these objects were inherited by the decision of the head of state. The governor also managed the income from the lands of the nomads, either partially or wholly.

For example, after suppressing the Herat uprising, Amir Timur destroyed the Kurdish dynasty and established a Herat administration in Balkh, Kunduz, Badakhshan, Khuttalan and Hisar, which he gave to his son Mironshah as a *suyurghol*.

In 1392, his grandson Jahangir's son Pirmuhammad was given the property of the Ghaznavids as a *suyurghol*.

In 1393-1394 he gave Persia to his second son Umarshaykh as a *suyurghol*. In 1393, Iran and Iraq were transferred to Mironshah as *suyurgols*. These lands were later transferred by Amir Timur to Muhammad Sultan, and after his death in 1400, to Umar, son of Mironshah. On the same basis, Rustam, son of Umar Sheikh, ruled Isfahan, and Abu Bakr, son of Mironshah, ruled Baghdad.

Thus, by uniting some feudal domains into a single state, Amir Timur at the same time divided the state, creating new *khokimiyats*, *muzawats*, and *vilayats*, and dividing the entire country into *suyurgols*.

The ruler had the power to subordinate his subjects to his will, and a number of those who rebelled against his will and disobeyed his orders later regretted it. For example, in 1388, Amir Timur severely punished several emirs who protested in Samarkand. He also captured Persia along with the city of Shiraz from Pirmuhammad, the son of Umarshaykh, for refusing to go on a campaign on his orders. Only in 1403 did his *suyurghol* return to Pirmuhammad.

Amir Timur attached great importance to the councils convened to resolve important state affairs. ... "I resolved nine tenths of my cases on the advice of the council (elders, emirs, ministers, wise and intelligent people) and only one part with the help of the sword," he said. Without the decision of the council, that is, the Council, Amir Timur did nothing.

Amir Timur paid great attention to the holding of *Kurultai* and *Kengashes*. According to Ali Yazdi, they were attended not only by the ruler, but also by the *Shahzade*, who were the governors of the regions, generals, prominent officials and wealthy merchants. They discussed the most important issues related to the economic and military situation, the main tasks of the state, adopted decrees and short-term measures. It is noteworthy that these meetings were held in open discussion, listened to different opinions, and were subsequently rejected or accepted by the ruler.

Amir Timur consulted with specialists in certain areas on issues of state importance. For example, in 1403, scientists and specialists were invited to the *Baylakon* Council meeting and gave their recommendations on the construction and improvement of public buildings and structures.[4,44]

It is noteworthy that congresses, councils, royal receptions, lavish ceremonies in the palace, from the solemnity of their behavior to the clothes worn by women at the ceremony, were all based on the traditions of medieval Eastern statehood.

During the reign of Amir Timur, they were perfected and acquired a certain formal perfection. For example, during official ceremonies, the *amir ul-umaro*, *beklarbegi*, emirs, military leaders, heads of *uluses*, regions, districts and commanders (*mingbashi*), *yuzbashis* were to the left of the rulers according to their titles, titles and positions; *suids*, judges, scholars, musicians, high-ranking people - to the right, the prime minister and other

ministers were opposite the throne, among them were the mayors of cities, village elders. The khos navkars (the warriors with swords) were on the right behind the throne, and the guards on the left.

The army is the most important component of the state administration system, and Amir Timur paid special attention to its improvement and strengthening.[5,28-29] The rise of Amir Timur began with his martial arts. However, Timur's official recognition elected him governor of Maverannahr and allowed him to explore the long-awaited peace and stability in the country.

This happened at the Kurultai in Balkh. It should be noted that before the war with Hussein, when Amir Timur approached Termez, one of the priests of Mecca, Sayyid Baraka, came to his residence in the Beva district, three farces (20 km) from Termez, and presented him with a flag and a drum that was a symbol of power. Later, Said Baraka accompanied Amir Timur on campaigns until the end of his life.

But the Congress did not clearly define the boundaries of the state, did not determine the lands that were subject to it, from which the treasury was to pay taxes. Amir Timur had to solve this problem himself.

In addition, the question of those who openly and secretly claimed power remains unresolved. Amir Timur immediately began to solve these problems.

In 1370, Amir Timur chose Samarkand as his capital and built an arch here.

After the restoration of the destroyed lands and the restoration of the capital in a short period of time, he began to work on the issue of the rebels' claims to the throne, as well as the territorial issue. Amir Timur's struggle over the past ten years has been devoted to overcoming these problems. In the spring of 1380, he built a fortress around Kesh and began the construction of one of the most beautiful monuments of the Middle Ages - Oqsaroy.

Thus, by the spring of 1380, having made five expeditions to Jeth and four to Khwarazm in ten years, he managed to unite these parts of Central Asia into a single whole.

The threat to its eastern borders was removed, and the borders were extended to Kulji. The Khorasan problem was also solved, part of which originally belonged to the Chigatai people. The problem was resolved peacefully. The ruler of Khwarazan, Alibek Jonikurbani, bowed to Amir Timur and submitted. Thus, the borders of the state of Amir Timur extended to the Caspian Sea. Given the subordination of the Golden-Ordian Khan, Tukhtamish Khan, from 1380 onwards, the state of Amir Timur was to be considered an empire.

The subsequent events in the border areas of the country forced him to organize a series of military campaigns in Eastern Turkestan, Iran, Juchi Ulus, Anatolia (Little Asia), the Caucasus, Iraq and Syria. Depending on the duration, these military campaigns were called "three years," "five years," and "seven years." Amir Timur's goal was to incorporate these regions into a centralized state and to provide caravan trade on the Silk Road and to construct pilgrim routes to the Muslim holy cities of Mecca and Medina.

As early as 1360, at the age of 24, when Amir Timur entered the political and historical arena of Mawarannahr as a fully formed statesman, he faced destruction, turmoil, betrayal, and violence. The country was completely divided, and other lands were used. It was then

that he realized that if the country remained so fragmented, it could easily fall into the hands of the invaders.

Listening to historical stories from his childhood, Amir Timur knew that in his homeland in the past there were powerful states that could resist any enemy. He was well acquainted with the history of the great Khwarazmian kings who resisted the Mongol invaders. Therefore, first, the idea of restoring the Chigatai people, their borders, and then the idea of uniting the whole country came to his mind. His ultimate goal was to create a single state with a prosperous economy, culture, and complete security for the population. To achieve his goals, Amir Timur waged war for 35 years.

Sharafiddin Ali Yazdi wrote: "When every country has its own king, many Muslims suffer from disagreements and conflicts between them, there was no peace and security anywhere, thieves and robbers roamed the roads, so they were closed and the Muslims could not go anywhere. Hazrat Sohibkiran tried to eliminate them all...

By Allah's will, during a time when the balance in the world was disrupted and there were conflicts, it was the fate of Hazrat Sohibkiran to restore peace with his anger and wrath. God chose him and elevated him from among men, instilled in his heart the love of power and victory, and thanks to this he conquered the world. Because of his justice, no one dared to look at the face of a man who put a cup of gold or silver on his head and walked alone from the far west to the far east. At the same time, he was forced to destroy many lands, otherwise there would be no order in the world."

The glory of Amir Timur lies in the fact that history has entrusted him with several great tasks. The first is to unite Central Asia into a single state. Another was the defeat of the Golden Horde in 1395, so that the Saharan state could not regain its former power. This led to the strengthening of Moscow Rus and the unification of other Russian lands around this state. As A.Yu. Yakubovsky wrote, "Temur fought with the Golden Horde in the interests of Central Asia... but objectively he did something useful not only for Central Asia, but also for Russia".

In addition, the Polish-Lithuanian alliance was restored due to the suppression of Tukhtamish, and in 1410 the Grünwald Battle was won.

Conclusion

Thus, Amir Timur marked a turning point in the history of Eastern and Central Europe. Amir Timur's third mission was his victory over Bayazid in 1402 at Ankara. After defeating the Ottoman Empire, Amir Timur restored the earlier principalities in Asia Minor, divided the Ottoman Empire, and postponed the conquest of Constantinople (Istanbul) and other European countries for 50 years.

It should be noted that thanks to Amir Timur's unification of vast geographical regions with different cultural levels into a single centralized state, Western scholars created conditions for the development of a culture that received the name "Temurid Renaissance."

The management mechanisms of the great empire created by Amir Timur were very influential during his lifetime, because the entire process of their activities was subordinate to the will, power, and glory of the great man. At the same time, by uniting different

countries into a single state, Amir Timur simultaneously divided districts, regions, and entire countries into suygurgols and established new khokimiyats, which were often passed down by inheritance. Such a system served to concentrate centrifugal forces within the state and ultimately led to the collapse of the great state after the death of Amir Timur.

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