

SOME ISSUES ON FACILITATING MILITARY ARMIES IN AMIR TEMUR'S EMPIRE

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Abstract: The article interprets Amur Temur's teachings on facilitation of military troops in the centralized empire of Amir Temur, the great Sohibqiron. In addition, it emphasizes that the military reforms conducted by Amir Temur and the ideas of the "Institutes of Temur have not lost their importance and actuality even today.

Key words: Amir Temur, Sohibqiron, "Institutes of Temur", patriotism, justice, love of motherland, defense of motherland, army, weapons, battle, war, military preparations, warlord, unboshi (commander of ten), yuzboshi (commander of hundred), mingboshi (commander of a thousand), lashkarboshi (commander of a troop), amir-u-l-umara (commander-general).

What laid foundation for making Amir Temur's name famous in the world and for earning him the noble title Sohibqiron, "shah of shahs" were his esteemed amirs and troops. The thing is that he had paid special attention to facilitating his troops

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and developing their military power and battling skills since he came to power. The leadership of his empire was composed of the most reputable and highly esteemed persons – military commanders, warriors, warlords and amirs who were conquerors of wars. That's why Amir Temur in his "Institutes..." tells in details about the issues relating to his wills to his descendants on troops, their system, discipline, remuneration, clothes and weapons. Amur Temir's teachings on troops have not lost their values still. That's why, it is significantly important to study them for managing the modern army. It is expedient that the state leaders and ministers should consider their application in their everyday activities, and these should be studied at military schools, academies¹.

In facilitating the troops Amir Temur applied the popular system of teams consisting of ten warriors (unboshi), a hundred (yuzboshi), a thousand (mingboshi) troops of his time. The lowest level of his troops was composed of unboshi and the highest level (ten thousand warriors) was headed by Amir-ul-umaro. On top of them there was Amir Temur himself with limitless rights who used to command these troops. The most important thing is that in facilitating the troops Amir Temur chose and appointed commanders such as unboshi, yuzboshi, mingboshi and amirs not through connections but directly those persons who had masterfully demonstrated their battling skills in battle fields. About this Amir Temur says the following: "Hiring warriors for facilitating the troops I adhered to three rules: first, I considered guy's strength, second, his skill to play his sword, third, his intelligence and maturity. If these three features are united in a person I hired him for the service of my troops"².

In this manner Amir Temur tells the rules on choosing commanders for soldier troops as the following: "I ordained, when ten select soldiers, men of proof, were collected together, that one of them, who was distinguished for valor and for bravery, should, with the advice and the consent of the remaining nine, be appointed commander over them; and that he should be called Onboshi"³.

As is seen from above Amir Temur adhered to the natural law in facilitating his troops. In choosing each warrior he considered his quick battling skills and experience in battle fields. The most important is that as a leader of ten soldiers they selected the most courageous and most valor warrior among themselves, and with the consent of the remaining nine appointed him their onboshi (commander of ten soldiers). Here Amur Temur paid attention to the natural selection and professional skills in managing the troops.

Besides, in choosing the commanders and appointing them for their positions as a main criterion Temur used battle field experience, that is, practical experience of the warrior and the consent of others as a specific military democratic principle. So he writes: "and when ten Onboshi were assembled together, that one of them who

¹H.B.Boboyev. A history of Uzbek statehood. – T.: Fan, 2004. – p. 218.

²Institutes of Temur. – Tashkent. Uzbekistan, 2013. -p. 98. “

³Ibid. –p. 99.

was qualified by service and abilities, should be appointed their leader; and that he should be styled Yuzboshi”⁴. In accord with this he had applied this order for appointing mingboshi “amirihazora” (commander of a thousand) and other commanders.

According to the rules and laws established by Amir Temur, of somebody among the soldiers died or deserted, the appointment of his new replacement was conducted in the following order: the right was provided for an ordinary soldier to become onboshi, for onboshi to become a yuzboshi, and for yuzboshi to become a mingboshi. It was required that the reason of all replacements and reappointments should be reported to him. Besides, on military service and in every concern relating to government the authority of the Mingbashi over the Yuzbashi, and the authority of the Yuzbashi over the Onboshi and the authority of Onboshi over the common soldiers was firmly established. If somebody broke this rule he was punished by law and removed from his position, and a new person was appointed instead of him.

As a result of firmly adhering to the said above principles and rules in facilitating troops, Amir Temur gained the mastership skills of leading battles and wars, and even in the most difficult and fierce wars he came out as a conqueror. This was due to the highly disciplined and skilled troops.

So, Amir Temur developed the rules in his institutes not only on arranging troops or on raising the battling ability of the troops, but also on internal affairs of the troops, specifically, provision of soldiers of the empire with food, salary and different material awards, their individual rewarding, that is, some amirs, mingbashi and yuzbashi should be rewarded with wealth from the treasury, and water for their heroisms, rewarding them with a position of Amir, and so he worked out the rules on appointing soldiers from the lowest ranks to the highest ranks. If we consider the issue on remuneration for soldiers, in accordance with Amir Temur’s orders it is arranged in the following order:

If the private soldier performed his duties he was paid the value of his horse. The subsistence of chosen warriors were estimated at the value of from two to four horses each. The subsistence of the Onboshis were ten times as much as the subsistence of the soldiers under them. The subsistence of the Yuzbashis was twice as much as that of the Onbashis, the subsistence of the Mingbashis was three times as much as the subsistence of the Yuzbashis. In determining the subsistence for warriors Amir Temur firmly adhered to the principle of material stimulation. He did not pay soldiers equally, but raised the subsistence for those who served well. Besides, for those soldiers who displayed special heroism they were paid bonus payments called ulufo and tanho (social and individual).

So, Amir Temur wrote: “ I commanded that the pay of the Amiru-l-Umaro should be ten times as much as the pay of officers subordinate unto him. And in like manner the stipends of the Devonbegi and of the Vazirs should be ten times as much

⁴Ibid. –p. 99.

as the subsistence of the Amirs. And that the subsistence of the Yasavuls, Chapavuls and Qalaqchis should be established at from one thousand to ten thousand”⁵.

He also ordained that pensions and salaries, and subsistence should be conferred on the posterity of the prophet, and the theologians, and the men of science, and the learned in medicine, and on the astrologers, and the historians and finally, all government officials in proportion to their ranks and stations. The subsistence of the foot soldiers and domestic service men should be fixed at from a hundred to a thousand.

If any of the soldiers and warriors made a mistake in the battle his subsistence was cut down to one tenth of his subsistence. The Devonbegis firmly calculated, determined and delivered the subsistence and reported Temur about it. According to the special order each soldier had a written order for his subsistence. It contained the real sums of his subsistence.

Amir Temur established the system of taxes and revenues for creating resources to pay subsistence to the government employees, first of all, to the troops, and set a clear accounting for determining subsistence, its sum, and ingoing and outgoing sums from the treasury. For example, he commanded that the account of twelve months subsistence for infantry, and for the Qalaqchis, and for the Yasavuls, and for the Chapavuls should be made out at one time from the treasury⁶.

For the subsistence of the Onbashis and the Yuzbashis written orders should be given on the Mal-I Amani of the cities and the country. The stipends of the Amirs and the Amiru-l-Umaro should be granted on the revenues of the frontier provinces asTiyul-khiroj¹.

As we have seen above, though Amir Temur facilitated his troops on the basis of natural selection rules and laws, however, considering the fact he himself had originated from the barlas tribe he gave privileges to the people and princes belonging to the barlas tribe. For example, his eldest son Muhammad Jahongir was his descendent. He was a governor of a region, and ulfa (commander) of twelve thousand horsemen. The second son, Umar Shaykh was a governor of region and the Ulfa of ten thousand horsemen. The third son, Mironshah was a governor and had the right to be the Ulfa of nine thousand horsemen. The fourth son, Shohruh had the authority of a governor and to command seven thousand horsemen as Ulfa.

Depending on their ability Amir Temur also provided for each of his grandsons with the right to be a governor and to command from three to seven thousand horsemen as Ulfa. In addition, depending on their ability Amir Temur appointed each of his relatives to the positions from the first to seventh ranks of amir. If any of his relatives broke the established rules and laws or abused his authority he was brought to justice.

⁵Institutions of Temur. – Tashkent. Uzbekistan, 2013.– P.101.

⁶Institutions of Temur. – Tashkent. Uzbekistan, 2013. – P. 103.

¹Tiyul- khiroj –the region, land and property given for collecting tax.

During the times of war and peace Amir Temur had never forgotten the issues on protecting and taking care of his soldiers. According to his established order the troops located in the fortress were guarded on four sides at appropriate distance called farsang as the following: First, all warriors, officials, amirs, mingbashis, yuzbashis and onbashis had to come to the palace and assemble with their daggers, swords and helmets. Second, no matter whether it was the time of war or peace the palace was fortified and guarded on four sides by troops of twelve thousand armed soldiers. Turn by turn a thousand of them was allotted to guard the palace each night.

A yuzbashi was appointed for each hundred guards who had to know the secret word for recognition. It becomes clear from the appointment of guards that Amir Temur had taken each and all measures to protect the palace fortress and his troops from the enemy.

Especially, during the wars he used to pay special attention to guarding the surrounding areas of his troops. So, he worked out the entire rules of leading wars and their application procedures.

In times of war, each of the twelve amirs, mingbashis, yuzbashis, onbashis with twelve thousand armed horsemen were present to guard their khans all day and night. Amir Temur divided these twelve thousand horsemen into four divisions, and ordered one division in charge of the right wing of the camp (baronghir), one of the left wing (javonghir), one of the front, and the fourth of the rear. All guards were ordered to be alert and to keep the camp informed of all and each event.

“And I ordained, writes Temur, that to each of the four quarters of the camp A Kutval (chief of fortress) should be appointed; and policing should appertain unto him; and any thing should be stolen from the camp, they should be made responsible”⁷. Besides, he ordered that four divisions of Chopqinchi should be appointed to scour and guard the troops for a distance of four Farsang from the camp.

One third of the imperial forces was appointed to guard the frontiers of his dominions, and two of the thirds attended his commands in the presence.

Amir Temur also regulated the structure of the troops, their arms, guarding, subsistence as well as the relations of beks to their soldiers and relations of soldiers to their beks. Temur required that his soldiers should be truthful and just⁸. The soldiers were well aware that they should always be in the service of their beks (amirs). Amir Temur considered that those soldiers who were devoted to their beks and served faithfully well their subsistence, richness, goods and rewards would rise day by day.

“The servant who forgets his duty in the hour of action, ... let the face of that servant be seen no more. The servant who in the hour of trial searches after excuses, and who on the day of enterprise demands his dismissal, and who keeps his eye on the means of retreat, and who transfers till tomorrow the business of today (thus

⁷Institutions of Temur. – T.: GhafurGhulom, 1996. – P.212.

⁸Olimov A. Structure of troops in Amir Temur’s empire. Materials for studying Amir Temur’s lessons. T.: Sharq, 2001. – p. 31.

Bolad and TimurOghlan in the hour of danger) let the names of such servants be held in contempt, and let them be delivered over to the Almighty”⁹.

Amir Temur thinks the most dangerous servant who cannot be excused is the servant who betrays his bek in the battlefield. He should not be admitted, because such servants would forget new beks as they had betrayed and forgot their beks in the battlefields. “Such a person, - he wrote, - should not be allowed close to service. The life itself will punish such persons equal to their inflicted wrongs”.

To sum up it is possible to arrive at the following conclusions:

First, Amir Temur states that while marching if a servant leaves his bek, and comes up to you seeking service such a servant is unreliable.

Second, if a soldier wants to regularly serve not only while marching, but also at times of peace he should be treated with esteem.

Third, he called his soldiers not to pay attention to the opinions of wrongdoers or if any of his warriors of his divisions and amirs make an agreement with foes to make friends with them, such men should be ousted from the country and be never allowed to any place.

Fourth, life itself practically confirms that if the governor appointed by Amir Temur submits his country or the territory under his disposal to the enemy, such servant should be sentenced to death, and in the opposite case, the loyal servant, who guards the state from the enemy, should be promoted to a higher position.

To put it in one word, Amir Temur did not like and rely on betrayers and slanderers, he hated them; but he valued truthful and loyal servants and warriors, he kept them with high esteem. The fact that the great commander-in-chief treated people and government officials with high esteem and alert resulted in the highest growth of the honor and prosperity of his state. Surely, in the military sphere Amir Temur was considered the greatest commander-in-chief of the middle ages who was recognized by the world community. So, Amir Temur is a grandeur commander-in-chief and a famous statesman whose military strategies and tactics have been studied in the academies of the world by today.

⁹Institutions of Temur. – Tashkent. Uzbekistan, 2013. – p. 127.

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