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## CHARACTERISTICS OF COMMUNICATIVENESS IN THE FORMATION OF AMIR TEMUR'S LIFE-ACTIVITY AND MORAL-PSYCHOLOGICAL QUALITIES

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### ABSTRACT

This article describes the role of communication and psychological aspects in the formation of high moral qualities in historical figures. In particular, scientific conclusions on the role of communication in the person of the great general Amir Temur are given. Also, the results of the psychological characteristics of the communication between Amir Temur and his army are given.

### Key words

warlord, history, statesman, psychological knowledge, soldiers, humanity, humanity, person, work, communication.

### INTRODUCTION

One of the most urgent problems today is a deep analysis of the main principles of modern development. Basically, it requires a deep understanding of the rich experience of mankind in the distant history and making practical conclusions. It can be said that the centuries-old history of the Uzbek people is a source of great experiences. When it comes to the name of our great ancestors reflected in the bright and glorious pages of history, it is natural to mention the name of our grandfather Amir Temur, a great statesman and entrepreneur, as a high value.

It is worth noting that the huge historical period that took place on the continents of Asia and Europe during the time of our great ancestors, the factors that caused great changes and its role in these processes, historians and politicians, experts in military science, etc. , considers the rich heritage of psychologists, the study of their human qualities and character traits as the highest goal.

In what kind of land and historical conditions did the great breed grow up, how did he rise to the heights, his achievements in managing and mobilizing the soldiers under his command, and his victorious campaigns, he is not only a statesman and an invincible commander, but at the same time a human being. We all know that several hundred years ago, many scientific and artistic works were



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created about the qualities, inner world, unique character and experiences of Eastern countries and distant Europe - Great Britain, France, Spain, Germany.

### **Methods.**

It is known that in 1588 the English dramatist Christopher Marlowe wrote a historical play, in 1724 the German composer Georg Handel wrote an opera, and in 1827 the American poet Edgar Poe wrote poetic poems. In 2006, a fundamental research entitled "Travel to Samarkand, Amir Temur's time" by the famous French scientist Lucien Keren is a clear example of our idea. In the study of psychological qualities in the personality of the master Amir Timur, "Timur's Laws", Ibn Arabshah's "Ajaib al-maqdur fi history of Taimur (Miracles of fate in the history of Timur)", "Zafarnoma" by Nizamiddini Shami, "Zafarnoma" by Sharofiddin Ali Yazdi, "Zafarnoma" by Ghiyaziddin Ali Yazdi "Saodatnama or Ro'znomai ghazovati India Amur Temur's march to India", "Diary" of Rui Gosales Clavijo, "Malfuzoti Tamuri (What Temur said)", "Oqeati Timuri" which reflects the events of Amur Temur's time. Events related to Timur's life) and "Zubdat al-tawarikh" by Hafizi Abro about the last days of the sahibqiran, "Matlai sadayn wa majmui bahrain (The rising of two auspicious stars and the meeting place of two seas)" by Abdurazzaq Samarkandi and The works of "Sahibqiran Amir Temur Sultanat" were used as literature during the research.

### **Results**

Specific information about the birth and childhood of Amir Temur is very rare. In 1898 in St. Petersburg, Russian historian and Islamic scholar Vladimir Cherevansky, in his historical work "Dve volny (Two waves)" dedicated to the activities of Amir Timur, used a lot of information from Ibn Arabshah's work "Ajaib al-maqdur fi akhbori Taimur" used He even named the book, written in the form of a historical-literary biography, "Amir Temur: childhood, war path, death". This book was published in 1993 in the form of a historical novel based on the translation of Khurshid Dostmuhammad and Amirqul Karim. In fact, this work of Ibn Arabshah was written in 1436-1437, and a number of truths were written in the part dedicated to Amir Temur's qualities, habits and his unique characteristics. Because of Ibn Arabshah's enmity towards Amir Temur, he notes as evidence the narrations that came to the world from rumors about the person of Jahangir [Ibn Arabshah's "History of Amir Temur", "Fan" Publishing House, 2019, page 18]. As noted by the famous orientalist A. Yakubovsky, Ibn Arabshah, although he has a completely negative attitude towards Temur's policy of conquest, but the author does not deny his intelligence, statesmanlike ability, and military skill in several places [ "History of Amir Temur", " Fan" publishing house, 2019. page 61].

According to the information about the personality of Amir Temur: Temurbek was born on April 8, 1336 in the village of Khoja Ilgor of Kesh (now Shakhrisabz)



(now Yakkabog district). His full name was Amir Temur ibn Amir Taragai ibn Amir Barqul. His father, Amir Muhammad Taragai, was one of the begs belonging to the Barlos clan. Amir Temur's mother, Takina Khotun, was from Bukhara. According to "Jahonnomai Amir Temur Kor'agon", Temurbek's mother was a descendant of Ubaydullah ibn Mas'ud (died 1350), who was the greatest of Bukhara fuzalas - sadr ul-shar'ia (interpreter of Sharia laws). Takini Mohbegim was the daughter of the man. When Amir Temur was seven years old, his father sent him to study. In his youth, Temur studied under the supervision of special coaches. He memorized the entire Qur'an before he was a teenager.

Taragai Bahadir sponsored his son to study etiquette, hunting and military science, which were specially taught to future princes and nobles in those days, in order to become a perfect person in all respects.

By nature, he was a heavy, reserved, deep-thinking and perceptive and extremely intelligent person who could quickly understand people's abilities, virtues, especially sincerity. Because of this, during his teenage years, he gathered loyal friends among his peers.

Although there is little information about Amir Temur's youth, according to some sources, he learned to write when he was young and studied the sciences of medicine, mathematics, catastrophes, architecture and history of his time. According to Ibn Khaldun, the world-traveller studied Turkish, Persian and Arab history in depth, mastered religious-secular and philosophical knowledge to the most complex aspects.

At the age of 17, Temurbek began to independently manage his father's property and state. 1360, when Temurbek was 24 years old, his father Taragaybek died. Temurbek was a very entrepreneurial man from his youth. He is especially good at mastering the secrets of management that are difficult for sensitive others. Amir Temur's interest in the state and military affairs awakens very early. He was physically strong, mastered oriental wrestling and fighting techniques, riding was considered his favorite activity.

Ibn Arabshah, who had the chance to meet Amir Temur, wrote in his work that "Temur grew up intelligent, open-minded, courageous, strong, and capable."

### **Discussions**

As a great general, Amir Temur developed his strategy and tactics. He achieved successful victories due to difficult routes to the enemy's camp: hitting thin and weak points due to access through mountain passes, water barriers, as well as attacking in unexpected directions. At the time of the attack, Amir Temur kept a secret from everyone, including his closest comrades.

The following can be added to the unique features of Amir Temur:

□ The military campaign was delayed after having the necessary information about the enemy's armed forces, their location and combat power, creating the theater of future military operations, and obtaining information;

□ Before the start of hostilities, large-scale measures aimed at demoralizing the enemy and ensuring the achievement of the goal of weakening the enemy's desire and strength to resist were carried out. For example: "The Mongols sent an ambassador to me to find out where I am and how my army is doing. In order to distract the ambassador, I repeatedly marched my troops in front of him" [B. Akhmedov's "Amir Temur's testaments, advices, reprimands" Tashkent: 2001. pp. 19-20].

Amir Temur used unique new methods in different battles in different conditions. For example, in order to annex other countries (in this area, Amir Temur always followed the saying in his constitutions, "Nine percent of state affairs are done by councils, events and consultations, and the remaining part is done by the sword"), as noted above, first he collected necessary information such as the geography, history, power, and customs of that country. For this, he was specially prepared, introduced with the necessary referrals, and mobilized to those countries engaged in secret affairs. Then, based on the information obtained from them, he studied them thoroughly, and then sent letters to the leaders of those countries stating their goals, and threatened them in various ways if they did not agree to the demands. Even then, if he resisted, he drew troops, used different fighting methods, used tricks [Amir Temur's lessons. Tashkent: Navruz, 1992. p. 41]

In order to achieve his goal, Temur skillfully used religious sects and beliefs. He studied the human psyche well and was able to use effective methods of influence.

This noble character of the military commander was recorded in a number of chronicles, including Ibn Arabshah: "Amir Temur loved scholars, respected Sayyid-u Sharifs, showed great respect to scholars and virtues, and placed them above others. He respected each of them and did not spare his kindness, he did not miss his kindness from masters, artisans and professions" [Ibn Arabshah "History of Amir Timur" page 69].

These situations are considered to be specific characteristics of Amir Temur, which show that he adheres to the communication culture specific to the psychology of the individual.

### **Conclusion**

In conclusion, it can be said that the role of intelligent, entrepreneurial and courageous leaders in the development of countries is incomparable. Such individuals are few in history. For example, Jaloliddin Manguberdi, Amir Temur, Zahiriddin Babur are among them. In particular, Amir Temur's place in world

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history is distinguished by its uniqueness. Amir Temur's personal behavior, which supports humanity and humanitarianism, and his ability to choose the right communication with his subordinates, has shown its importance. Through communication, Amir Temur could learn the essence of the experiences of his troops and soldiers from a single word, gesture or tone. Ethical aspects of Lashkar behavior are distinguished: collectivity, truthfulness, truthfulness, quick access to communication, spiritual aspects, trust, selflessness, admiration, vitality, willful aspects, modesty, determination, independence, discipline, mental qualities such as quick understanding, ingenuity are developed.

It can be determined from the analysis of the sources that Amir Temur's communication with the family members of his soldiers served as a kind of "conversation", and sometimes it served as a source of important information about the general conditions of the soldiers. Such events were fairly considered and decisions were made in councils and consultations. The most important thing is that such methods of communication have a strong educational effect on the troops.

The French scientist L. Keren, who conducted extensive scientific research, said in his admiration, "All that we have written is an incredible example of what the Great Emir showed to his citizens; he was the master of his subjects, because he was the owner of the innate but inconceivable natural and artificial quality of being a leader" [L. Keren Amir Temur's reign. -T. "Spirituality" 1999. p. 170] gave a tariff.

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