

The figure of Amir Temur in the literatures of Europe

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Abstract. *The article analyzes the figure of the great warrior A.Temur in the literatures of Europe, describing the perfect character and personality, formally assumed the title Sahib Qiran-I Soniy (the second Lord of the Fortunate Conjunction)*

Key words: *powerful individual, dynasty, extraordinary, prestige, prominent writer, French scientists, statesman, public figure, scholar*

I. INTRODUCTION

Famous statesmen and public figures, scholars and writers throughout the world recognize the worthy contribution of our great ancestors, particularly Amir Temur, to the development of world civilization and culture during his socio-political, scientific and creative activity. Indeed, Amir Temur is not just a great commander and statesman who has built a powerful and prosperous state in world history. The Sahibkiran turned Samarkand, its capital, into one of the world's cultural, architectural and scientific centers. One of the most important qualities of our great ancestor is that he realized six centuries ago that the development of mutually beneficial cooperation, the strengthening of the bonds of friendship and harmony between the distant and near peoples was a key factor in securing a bright future for his kingdom. He therefore did a great job of connecting Europe and Asia. It has established relations with China, India on the one hand, and France, Spain, England and other countries on the other and seeks to strengthen these relations. Amir Temur left a deep mark in history as the most skilled diplomat of his time, as has been scientifically acknowledged by Uzbek scientists and foreign experts. Amir Temur, as a great statesman, skillfully combined peacekeeping and military activities to achieve his goals. The great empire, built by Amir Temur, since that time has attracted not only the neighboring countries and their kings, but also the rulers of distant lands. Historical documents show that since the 1970s, representatives of European countries have come to Movarounnahr and are seriously interested in the potential and potential of a new, independent state.

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II. LITERATURE REVIEW

Prior to writing his works, Professor Keren studied the Eastern and Western sources of Amir Temur critically. Chronicles of Sharafiddin Ali Yazdi and Ibn Arabshah, Rui Gonzalez de Clavijo "Diaries", available historical archives and written sources, as well as works by famous French Orientalists.

The scientist has collected immense archive, historical, material and vital information about Amir Temur. By comparing and comparing these sources and works, he evaluated the reliability and accuracy of each of them in terms of historical evidence. As a result, Amir Temur managed to create a complete biography and image, and deeply and objectively evaluated Amir Temur's activity.

Lucy Keren treats the personality of Amir Temur without impartial and ideological beliefs. Reflect on scientific and historical evidence and draw conclusions. When analyzing Amir Temur's personality, the scientist recognizes not only his military talent but also his political intelligence, diplomatic skills and creativity in identifying his purpose and achieving it.

Professor L. Keren is the author of a number of articles and articles on Amir Temur and his relations with Europe. One of his most important books, "The Temur or the Kingdom of the Sahibkiran," was first published in 1978. One of his major works is the book "The Road to Samarkand in the Timurid Period" (Paris, 1990).

It is no coincidence that these books by Lucian Keren included him among the renowned Timurid scholars. His thoughts on the role and service of Amir Temur in Europe are of particular interest. The scientist emphasizes that Amir Temur is a great leader of the European standard and a successful commander, a good diplomat and a patron of science.

Lucy Keren has also created a two-part, six-piece play "Amir Temur". As a summary of his research on Amir Temur for almost thirty-five years, he writes: "On one side is Timur, on the other is Timur, who welcomes and protects the scholars; On one side is Timur, who conquers the whole city, and on the other is Timur, who builds monuments, madrassas, streams and gardens. This complicated personality remains a mystery to historians."

III. METHODS

Distributive analysis, historical approach, comparative and analysis are the methods used in the article.

ANALYSIS

The Amir Temur, in turn, established diplomatic relations with almost all the major powers of the time and their rulers, especially after the formation of a powerful kingdom. He sent ambassadors to various countries and also received foreign ambassadors sent to him. Amir Temur sent messengers to King of Castile and León Don Enrique III (in some sources - King Henry III), ruler of France Charles VI (in some sources - Charles VI), King of England, Henry IV, and Spanish, French, English, Chinese and Chinese. and a number of other historical and scientific works that have been widely documented by the fact that more than 20 foreign ambassadors have received their guests in their capital, Samarkand. One of the peculiarities of Amir Temur's diplomacy is that he has adhered to the etiquette of Oriental diplomacy in all of his addresses, even in his letters written in strict form. It is not difficult to trace back to the letters of the rulers of some countries in the rough, and sometimes irritated, and sometimes ignorant, letters of culture that have been emanating from those times. The fact that Amir Temur's letter to King Charles VI of France reads, "Peace and peace are announced!" At the same time, let's talk about the great

interest of Amir Temur in France. French Orientalists not only cover the history of the Sahibkiran and the great dynasty that he founded, but also to compile a chronicle of military maneuvers, and the socio-political and spiritual-ideological atmosphere of that time and the pure human qualities inherent in Amir Temur and his descendants, their state, society and religion. and their attitudes towards science. The study of the history of Amir Temur and the Timurid epoch by the French Orientalists is extensive and extensively covers the administrative and military systems, culture, religion, philosophy and scientific thinking of the period. Art and architecture have a special and lasting interest for French scholars. The works of the Timurid Renaissance, their scientific conferences and exhibitions are evidence of this.

During the Soviet era, when speaking about Amir Temur was considered a crime and even a crime, that is, on March 22, 1987, the Paris-Uzbek Association for the Study of History and Art of the Timurid Period and the French-Uzbek Cultural Partnership were established. The Association is the world's first organization to promote the history and culture of Amir Temur and the Temurids' epoch. Its main purpose is to familiarize the French public with the culture, art of Amir Temur and the Temurids, as well as the history of Central Asia and its important contribution to world civilization, which is an important part of the Great Silk Road, the crossroads of Eastern and Western cultures. As proof of this, they exemplify the unique architectural masterpieces of Samarkand, Shakhrisabz, Bukhara-Herat, Balkh and North India. To this end, the Association holds various Templars, scientific conferences, and exhibitions. Members of the Temurids' true passion urge the French to follow the famous historic "Samarkand Road", admire the blue domes of the capital of the Emir of Temur, and enjoy the culture and art of the Renaissance. The Association plays an important role in the development of scientific and cultural cooperation between Uzbekistan and France. It should also be noted that among the works of French Timurists, books and articles by Professor Lucian Kernen occupy a special place. A visit to Uzbekistan in 1961 marks a turning point in the professor's life. From that time he devoted his life to the study of the personality of Amir Temur and the dynasty of the Temurids

For powerful individuals as well as for dynasties, Temur's figure held appeal. His interest in international trade and his defeat of the Sultan Bayazit brought him to the attention of Europe, where his fame lasted and grew through the Renaissance. He became for the Europeans a symbol of the power of will. The interest he aroused was more literary than scholarly; Tamerlane was prominent in literature as the conqueror of extraordinary might, who drove a chariot drawn by defeated kings and dragged the Sultan Beyezit around in a cage.

The Renaissance history of Temur differed considerably from the accounts of the Persian histories, and stories such as those mentioned above seem to be Western fabrication, but some anecdotes originated during Temur's lifetime and came from the informal sources close to Temur. There was interest in Temur's youth and personality, and in his rise from a low position-the same stories promoted by Temur and his entourage to fit his career into the Turco-Mongolian tradition. Temur's sense of destiny, his claim to supernatural powers and communication with angels also found appeal. The tale of Temur's preeminence among his early playmates, found in Yazdi's Zafarnama and the contemporary Arab historian Ibn 'Arabshah, later became part of the standard Renaissance.

It is not entirely clear how this information traveled west. One conduit certainly was the account of the Dominican Jean of Sultaniyya, who carried a missive from Temur to France in 1403, where he dictated a description of Temur's personality and career which contains accounts of his claims to extraordinary powers and his ascent into the skies on a ladder.

However, neither this work nor Ruy Gonzales de Clavijo's detailed account of the Spanish embassy to Temur's court in 1404 were widely circulated before the seventeenth century. As European emissaries traveled to the court of Temur and Temur's to the courts of Europe, stories may well have spread by word of mouth.

Temur held particular appeal for rulers aspiring to personal power, and it is not surprising that his figure enjoyed a spurt of popularity in Europe and Asia from the end of the sixteenth century to about the middle of the seventeenth, a period associated with the reigns of exceptionally powerful monarchs. In Europe this was the period of Elizabeth I (1558–1603). Further east, Shah 'Abbas (1588–1629) in Iran and Akbar (1556–1605) in India both brought their realms to a new level of centralized power focused around their own persons. In a period of heightened trade and diplomacy, these monarchs were well aware of each other. In England the lost play *Temur Chan* and Marlowe's hugely successful *Tamburlaine the Great* appeared in the last decades of the sixteenth century. Scholarly interest in Temur also revived, and we find Clavijo's embassy account published in 1582, along with an earlier sketch of Temur's life by P. Mexia. In the early seventeenth century came the first translations of Islamic sources on Temur, beginning with the biography of Ibn 'Arabshah, written in Arabic shortly after Temur's death.²

In Asia, Akbar and Shah 'Abbas began their careers under difficult circumstances and struggled-successfully-to centralize their realms about their own person. Both then used the figure of Tamerlane to enhance their prestige. Shah 'Abbas first of all elaborated the existing story of Temur's encounter with the Safavidshaykhs at Ardabil. His panegyrists reported prophecies that Temur foresaw the rise of the Safavids, and attempted to show that Shah 'Abbas might deserve Temur's title of *sahibqiran*. Under later shahs the cult of Temur continued, though less conspicuously. According to some histories, Shah 'Abbas's successor, Shah Safi (1629 - 42), received as a present from the governor of Bahrayn a sword identified as Temur's.³

In India it was Akbar who initiated a resurgence of interest in the figure of Temur. Neither of his predecessors, Babur and Humayun, had fully secured power over India; this was the achievement of Akbar himself. Along with his successful military and administrative campaigns, Akbar undertook an ambitious program of historical writing, which included a lavishly illustrated history of the Timurid dynasty, *Tarikh-ikhnanadan-itimuriyya*, tracing the history of the Timurid line to his own time. This history contained the story of Temur as a child playing king among his omrades, brought up by Yazdi only in verse, but now emphasized by being made the subject of an illustration.

The *Akbarnama*, recalling the earlier *Baburnama*, carefully noted the ways that Akbar equaled or surpassed his ancestor Temur.⁴ In the Mughal realm Temur retained his importance as forebear and example. Akbar's grandson

²Karimov N., Mamajonov S., Nazarov B., Normatov U., Sharafiddinov O. The history of Uzbek literature of XX century. –T.:Ukituvchi, 1999. –P. 544

³Szuppe, "Timour et les Timourides," pp. 321–25; Sholeh Quinn, "Historical Writing during the Reign of Shah Abbas I," pp. 131, 139–41.

⁴Watson, "Tradition, Transplantation," pp. 119–21; Akbar Nama, vol.I, pp.47, 79; vol. II, p. 69.

Shah Jahan (1628–57), who attempted to reconquer Khorasan and Central Asia, formally assumed the title Sahib Qiran-i-Soniy (the second Lord of the Fortunate Conjunction)⁵.

It was during his reign that the Memoirs and Institutes (Malfuzat and Tuzukat) of Temur first appeared in Persian. These two works were supposed to have been dictated originally by Temur himself. The Memoirs are a retelling of Temur's life, differing from the standard earlier histories in a few factual details, and most importantly, Chaghatay Turkic version. Shah Jahan received them with great enthusiasm, and accorded them a prominent place in court historiography. Both the Memoirs and the Institutes remained popular in India, Central Asia, and the Middle East into the nineteenth century. From this time on Temur's place within the pantheon of great rulers of popular and court culture was established, both in Europe and in Asia. In Europe he provided subject matter for the French philosophes and for composers Handel and Scarlatti in the eighteenth century, as well as for the American writer Poe in the nineteenth.

IV. DISCUSSION

In the central Islamic lands he was firmly embedded in folk culture, while in the nomad steppes, he was a popular figure in folk epics⁶. Because of his enduring fame, Temur remained a source of legitimacy for rulers in Iran and Central Asia, and was recalled by several dynasties of the eighteenth and nineteenth centuries. For five hundred years after his death Temur remained important in political and intellectual life both because of the dramatic appeal of his deeds, his personality, and the myths surrounding him. To the Europeans the combination of rude shepherd warrior and intellectual patron was odd and piquant. Within the vast section of Asia that Temur's two worlds overlapped-the Middle East, North India, and Central Asia-the combination of warrior and cultural patron was more accepted, and for that reason useful. Within the steppe itself, the figure of Chinggis Khan remained powerful, but in sedentary and border areas the memory of his ravages and the fact that he had not been Muslim made him problematical as a figure for dynastic legitimacy. Temur's persona was less ambivalent; fully Muslim, and remembered for his intellectual patronage as well as his military prowess; he could be used where Chinggis could not.

The work of Temurlang, written by the talented trader Beltramus de Mignanelli, is one of the most important sources, as it is written by the author himself. Beltramus de Mignanelli has been living in Damascus for a long time, where he has great property and reputation. When Amir Temur took over Damascus, he was in town and was personally a participant in the events.

He also collected accurate information about the seizure of Ankara and Smirna. The work was written in 1416 in the Latin alphabet. In 1764, a copy of the manuscript, preserved in the National Library of Vienna, was published by Stephen Bazilius. Despite the fact that Amir Temur suffered a great deal of damage, the author fairly covered the events. One of the most valuable sources of memorabilia and artifacts is the diaries of the Spanish Ambassador Rui Gonzales de Clavixo. Rui Gonzales de Clavijo came from a wealthy family, and his father and father were influential officials in the palace.

⁵Watson, "Tradition, Transplantation," pp. 119–21; Akbar Nama, vol.I, pp.47, 79; vol. II, p. 69.

⁶Watson, "Tradition, Transplantation," pp. 119–21; Akbar Nama, vol.I, pp.47, 79; vol. II, p. 69.

Clavijo came to Samarkand in 1404 on the instructions of Leon and King Henry III (1390-1406). He is accompanied by Alfonso Paes de Saita Maria and Gomez de Salazar. His work is called "Diary of Travel to Samarkand and Temur's Palace". The diary consists of two parts. In the second part, the author describes the meetings at the Temur Palace in Kesh and Samarkand. De Clavijo gives wonderful and unique information about the country, the palace, the people and their lives. Amir Temur Alley 2009 © FLICKR / AMRICAN_RUGBIER Students have created a new site dedicated to the 680th anniversary of Amir Temur Today, the originals of the Rui Gonzales de Clavijo diaries are stored in the National Library in Madrid. It was first published in 1582 in Seville by the publisher, Argote de Molina, entitled "The Life of the Great Timurid, with the Empire's Lands." For the first time, the Clavijo diaries were released by I.I. It was translated and translated into Russian by Sreznevsky in 1881 in Petersburg. Translated into the Uzbek language by a well-known literary scholar, professor Ochil Togaev.

Of course, the most unique among the sources of the Timurid era are letters and letters sent to Amir Temur by European kings. Letters of Amir Temur to King Charles VI of France and to King Henry IV of England help greatly in reflecting on his foreign policy and diplomatic art. The letter of Amir Temur to Carl VI was presented by French President Jacques Chirac during the official visit of the First President of the Republic of Uzbekistan Islam Karimov to France in 1996, and today the letter is kept in the State Museum of Timurid History in Tashkent. At the same time, we consider the following words of the First President of the Republic of Uzbekistan Islam Abduganievich Karimov: "It makes history great. Amir Temur has now put an end to the occupation of the invaders within Europe, and will have to stop other aggression for a long time."

He is one of the brightest stars in the skies of our history till today, and it certainly gives each of us a sense of pride. We are confident that the next generation of our people will be proud of him.

Ambassadors and travelers were sent to Amir Temur and efforts were made to attract his attention. Ambassadors who visited and interacted with Amir Temur, as well as tourists and traders who witnessed his military occupation, were very interested in Europeans. Thus, from the fifteenth century in Europe, several historical sources about Timur and his state were created. Among them are memories of Ambassador and Monk John Grinlo, merchants Paole Zane, Beltramus de Mignanelli and Emmanuel Pilotti, Spanish ambassador Rui Gonzales de Clavijo, and German soldier Johannes Schiltberger.

It is noteworthy that Amir Temur, collected in Europe in the late 14th and early 15th centuries, was mainly anonymous documents for the kings of Europe and the pope, not for the purpose of publishing information about his kingdom, subjugation, troops, methods of warfare. . Therefore, this information has not been studied for centuries and remains in manuscript form. The Greek pope and ambassador of the King of France Carl XV, John Grinlo, is the first European author to have participated in Amir Temur's dialogues and witnessed his reign. In August 1401 he met Amir Temur. Greenloo's work is called "Memoirs of Temur and his Palace." This work is written in French and Latin, and consists of 23 chapters. The book attempts to provide as much information as possible from the time Amir Temur took office until August 1402.

Emmanuel Pilotti lived in Egypt for 22 years and was a close relative of Faraj, the Egyptian Sultan. He has collected information about Amir Temur's march to Damascus. His information about Amir Temur is kept in the Venice archives and has not been published yet.

Paolo Zane was the consul of Venice in Damascus in 1400. He has collected information about Amir Temur on behalf of the Venetian Senate. The compilation of his data is still in the Venice archive and is not published.

V. CONCLUSION

Uzbekistan maintains a mutually beneficial relationship with many countries around the world and is consistently and firmly moving towards strengthening international security and stability, developing all forms of cooperation. In this way we are always accompanied by the legacy of great ancestors, especially Amir Temur.

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