

THE REIGN AND POLICY OF AMIR TEMUR THROUGH THE EYES OF FOREIGN HISTORIANS

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Abstract: The article examines the early stages of the study and research of the life and work of Amir Temur by the European community. It is noteworthy that most of the sources created and collected by European historians have not yet been studied and are waiting for their researchers. Documents on the reign and policy of Amir Temur, his correspondence with the rulers of European countries and his diplomacy have caused widespread discussion throughout the world. Amir Temur adhered to Eastern diplomacy even in his letters, which were written in the form of strict requirements. This led to a wide study of Eastern policy by European historians. The history of Sahibkiran is used not only in public policy, but also in economics.

Keywords: Amir Temur, Golden Horde, Ruy González de Clavijo, Venetian archives, ambassador, Klaus Pander, Marshal Boucicot, Renaissance.

Introduction.

Interest in the activities and personality of Amir Temur, a great figure of his time, a skilled commander, who put an end to the Mongol tyranny in our country, imprinted his indelible name for eternity, our pride, our pride, the embodiment of the genius of our people and a symbol of our spiritual power, began in the 15th century. In August 1401, Jean (Ioann) Greenlaw, the ambassador sent by the Pope and the King of France to Amir Temur, participated in Amir Temur's conversations many times. He became the first European author to see his reign with his own eyes and write a work about it. The history of Sahib-ul-Qiran was written by foreign scholars and travelers such as Ruy Gonzalez de Clavijo in Spain, Archbishop Joan in France, Christopher Marlowe in England, Edward Gibbon, and Johannes Schiltberger from Germany. Their works emphasize that such great rulers and military leaders as Peter I, Frederick the Great, and Napoleon Bonaparte widely used Amir Temur's experience in state administration. It is also worth noting the work of the scholar Hilda Hookham, who conducted research on the life and work of Amir Temur in modern historical research.

Research and results.

He visited the capitals of Central Asia several times to study the legacy of Sahibkiran. His book, Ruler of the Seven Zodiacs, is imbued with deep respect for the peoples of Central Asia and the personality of Timur. One of the first works to appear in France during Sahibkiran's lifetime

was written by Marshal of France Jean II Boucicaut (1365-1421), and is called *Le Livre des faits du marechal Boucicaut* (The Book of the Deeds of Marshal Boucicaut). In 1401, Charles VI appointed Marshal Boucicaut, a respected nobleman and a strict and loyal executor, as governor of Genoa. [1. 124] He was aware of the events taking place in Asia through his messengers, and in turn regularly informed Charles VI. It was for this reason that the French king was aware of Amir Temur's triumphal march on the states located in the western regions of his empire and the conflict between him and Bayezid. In Chapter XXXVII of his book, Busico, referring to the personality of Amir Temur, writes about Sahibkiran and his army: "Amir Temur was a very brave man, and if fate had supported him a little more, he would have conquered the whole earth, but this did not happen to him. After all, as a well-known proverb says, "everything is by the will of God"[1. 235]. However, he accomplished a great feat with weapons, for thirty years he neither stopped fighting nor recognized a single city, but on the contrary, he always marched with his miraculous army through the fields and steppes and established such strict order among his troops that he carried with him everything necessary for their daily life. One can create fascinating works about the miracles he performed, the great rivers he crossed, and the deeds of his hard-working people.

The Italian merchants Paolo Zane, Beltramus de Mignanelli and Emmanuel Paole, as well as the Spanish ambassador Rui Gonzalez de Clavijo, the captured German soldier Johannes Schiltberger, and others also wrote their memoirs about Amir Timur and his campaigns.[2, 26] Another person who informed Europeans about Amir Timur's state was Johann (Hans) Schiltberg (Shilrdburger) (1382-1440), a Bavarian nobleman. He was captured by the Turkish sultan Bayezid Yildirim in the Battle of Nikopol in 1396 and later served in his army. In 1402, he was captured by Amir Timur's army in the Battle of Astana in Ankara. First in Samarkand, then sent to the Golden Horde. This warrior, whose fate was rather complicated, was able to return to his homeland only after 31 years, that is, in 1427. His work, entitled "The Strange Tale of the Captivity and Return of Schiltbergem of Munich," consists of 60 stories, 10 of which are devoted to Central Asia [3. 13]. Emmanuel Paole knew Arabic perfectly. He lived among the Egyptian Mamluks for 22 years and was a close friend of the Egyptian Sultan Faraj. He collected information about Amir Temur's campaign to Damascus. His information about Amir Temur is stored in the Venetian archives and has not been published to this day. Paole Zane was the Venetian consul in Damascus in the 1400s. He collected information about Amir Temur on behalf of the Venetian Senate. His collected materials are now kept in the Venetian archives and have not been published. Another important historical source related to the reign of Timur is the diaries of the Spanish ambassador Rui Gonzalez de Clavijo. De Clavijo arrived in Samarkand in 1404 on the instructions of Henry III, King of Lyon and Castile. His work is called "Journal of a Journey to Samarkand, to the Court of Timur". During the Renaissance in the West, many works were published dedicated to the life and activities of Amir Timur. Clavijo's work ("History of the Great Amir Timur and the Account of the Embassy") was published in Seville in 1582. The work became the main source for subsequent historical and artistic works. For example, Pero Mexica borrowed a lot from Clavijo in his essay "Vida delgran Tamerlan" ("Life of the Great Amir Timur"), which was included in the collection "Silva de varia leccion" ("A Collection of Various Lectures")[4, 83]. Mexica's work was translated into English twice in the 16th century. It was first translated by Thomas Fortescue and then by George Whetstone (English Myrror, 1586). In 1553, the Italian historian Pietro Perrondini's "Magni Tamerlani Scytarum Imperatoris Vita" ("Life of Amir Timur, Emperor of

the Scythians") was published. The work of Ahmad ibn Arabshah was also translated into European languages in the same century, including into French by the abbot Jean du Becque under the title "Histoire de grand Tamerlan tiree des monuments antiques des Arabes" ("History of the Great Amir Timur from the Ancient Monuments of the Arabs"). Many sources related to the life and work of Amir Timur have not yet been fully studied, especially those written in Latin. These sources themselves prove that Amir Temur, a great figure of his time, was recognized in Europe. After all, as Jean Boussicaux said, "If Amir Temur had been given another chance, he would have taken control of the whole world and established justice" [1. 124]. Amir Temur is a statesman who deeply understood the importance of creating stable security and cooperation in the Eurasian region, and jointly combating external threats. The most important thing is that such an economic policy of Amir Temur was implemented in Western countries 300-400 years earlier. Therefore, Amir Temur's governance and policy did not go unnoticed by the kings, sultans, and rulers of his time.

Amir Temur established strong ties with China, India, France, Spain, England and other countries. No matter which country Amir Temur established ties with, the first priority was to ensure state security and the rule of law.

At this point, if we touch on the great interest in the personality of Amir Temur in France, the scope of French orientalist study of the history of Amir Temur and the Timurid era is extensive, they cover in detail the governance and military system of that period, culture, religion, philosophy and scientific thinking. The works they wrote, scientific conferences and exhibitions dedicated to the Timurid revival indicate that during the former Soviet Union, when it was considered a sin, even a crime, to mention Amir Temur for the first time, on March 22, 1987, the Association "Study of the History and Art of the Timurid Era and French-Uzbek Cultural Cooperation" was established in Paris. This idea is clearly confirmed by numerous historical and scientific works that describe in detail the fact that Amir Temur sent ambassadors to the court of King Henry III of Castile and Lyon (in some sources - King Henry III of Spain), the ruler of France, Charles VI (in some sources - Charles VI), and King Henry IV of England, who, in turn, received ambassadors from Spain, France, England, China, and a number of other countries - a total of more than 20 foreign states - in his capital, Samarkand.

German scholar Klaus Pander emphasizes that Amir Temur, as a patron of science, deeply respected and honored scientists, and even took scientists and talented people with him on many of his military campaigns.

According to historians, Amir Temur by nature did not like jokes, idle talk, and lies. He always kept the affairs of the kingdom under control. If he set his mind to something, he would devote himself to it with all his heart and soul. He demanded the same from his children and grandchildren.

Conclusion.

In conclusion, it should be said that the culture and spirituality of the era of Sahibkiran Amir Temur and the Timurids are an integral part of the spirituality of not only the Uzbek people, but also the entire world. Often, there were no shameless words, bloodshed, captivity, or insults against the harem in his meetings. He was a man of impeccable (target-hitting) thinking,

amazing insight, incomparably happy, whose greatness was in accordance with his own, who spoke with firm determination, and who was truthful even when adversity befell him. It is the duty of each of us to irrigate the minds of young people with such truthfulness and bring them up. Growing up as a generation worthy of our grandfather Amir Temur, speaking the truth in any situation, living with justice, can be an example not only for our lives, but also for future generations.

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