BG Pulse Journal USA
ISSN:1947-2536 http://www.bgpulseusa.com/index.php/bg
BG PULSE JOURNAL

THE IMAGE OF TIMUR IN CLASSICAL LITERATURE

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Abstract. This article examines the representation of Timur in classical literature and explores the main principles underlying the literary construction of his image. Particular attention is paid to the ways in which classical authors portrayed Timur as a historical ruler, military commander, statesman, and influential figure in the political and cultural history of Central Asia. The study analyzes the relationship between historical sources and literary interpretation, as well as the transformation of historical facts into artistic narratives. It considers how different literary traditions reflected Timur's military campaigns, state-building activities, leadership qualities, relations with rulers and opponents, and personal characteristics. The article also focuses on the interaction between historical reality and artistic imagination in shaping the image of Timur. Through the analysis of classical literary works, the study identifies the distinctive features of Timur's representation and demonstrates how his image was influenced by the ideological, cultural, and aesthetic perspectives of different authors and historical periods. The research highlights the significance of classical literature in preserving historical memory and shaping subsequent perceptions of Timur as one of the prominent figures of world and Central Asian history.

Keywords: Timur, Amir Timur, classical literature, historical figure, literary representation, historical novel, artistic interpretation, historical reality, historical sources, Central Asian literature, historical memory, ruler, military commander, statesman, literary image, artistic imagination.

Introduction. It is natural for the lives and activities of famous historical figures to be transferred to fiction. Because their personalities are rich, their lives are full of contradictions, their drama is strong, their happiness and misfortune are mixed, their goals are lofty, and their actions are extraordinarily powerful and amazing. The great warrior Amir Temur, who changed the map of the world, is one of such legendary figures.

As long as we are talking about fiction, it should be noted that fiction began to develop in the Turkic language thanks to the state policy of Amir Temur.

During his short life, Timur managed to do things that several lifetimes could not do. It is natural that in this work, both dry and wet were burned, and some injustice was allowed. However, the end result of Timur's work is great. He created the Turan Empire. He united the scattered nations and peoples. In European terms, he created an unparalleled cultural mine called the "Renaissance" [1].

Amir Temur played a significant role in the life of Kamal Khojandi, who was taken to the Golden Horde by order of Tokhtamysh Khan. After Tokhtamysh Khan was defeated in 1395, he allowed him to return to his homeland, Tabriz. Kamal Khojandi, one of the masters of Persian literature, writes about this:

The perfect moment, may God bless you, my dear friend,

[1]Koshjonv M. Meli S. Abdulla Oripov. - Tashkent: Ma'naviyat, 2000. p. 124 .

Bigo': – In the state of the king of the world, I will say,[2]

Sources also mention that the poet corresponded with Miranshah.

The ghazal "If the Turks of Shiraz...", which was sung by Amir Temur during his meeting with Hafez Shirazi when he conquered Shiraz, is famous among the people, and the details of this event are also widely known.

Literature analysis . Hazrat Navoi noted Amir Temur's passion for the artistic word, prose and verse, and his knowledge of a lot of poems, and said, "Amir Temur saw and felt a great socio-philosophical, moral meaning, and elegance in poetry and used it throughout his life, living with its pleasure. In the most difficult moments of Amir Temur's life, poetry helped him easily solve complex problems [3]." The incident referred to is related to Miranshah's three wives and his addiction to alcohol. When Khoja Abdulkadir, who was sentenced to death, was captured, he read the Quran and escaped the wrath of the master, and even achieved the mercy of Amir Temur. Navoi, describing this incident with all its complexity and drama, convincingly depicted the coexistence of Amir Temur's wrath and kindness. The great poet's opinion about the verse uttered by Amir Temur is noteworthy: "Those who are wise and understanding know that in years, perhaps centuries, such a subtle word will not come true."[4]

Hazrat Navoi sees the qualities inherent in Amir Temur in Husayn Baykara: "So that the people of the world may know, who is Sultan Sahibkiran, who is always in the audience with good verses and good words, - who is a Moorish man, who will correct his relationship with the serious Amir (Temur), may the place of one be the ravzai of the devil and the other be eternal in this worldly possession!"[5]

Navoi's life and work are closely connected with the Timurids, as detailed information is provided in Mirkhand's "Ravzat us-safo" and Khandamir's "Habib us-siyar". Regarding the closeness and closeness between them and Umarshaykh Mirzo, we read in the "Preface" of "Badoyi' ul-bidoya":

My father is the keeper of this threshold,

My mother is also a maid in this palace.[6]

Soqiynoma (literally meaning "sharing water, giving spiritual nourishment, letter") is a genre of lyric poetry that is larger than its volume, has a unique compositional structure, and consists of several stanzas. It is rhymed in the form of a masnavi and is written in a strict meter, that is, in a meter of a meter, and each stanza begins with an appeal to the soqiy. The soqiynoma, which begins with the line "Soqiyya, tut kadhahi shohana..." included in A. Navoi's "Favoyid ul-kibar" divan, consists of 32 stanzas.

The poet, calling on Sultan Husayn Boykaro to be alert, cites a number of examples from history before the main idea he wants to convey. The world is transient, life and wealth are unfaithful, there is a created human race that is doomed to non-existence, emphasizing that such people who shook the world as Kayumars, Hushang, Jamshid, Faridun, Iskandar, Ashkoniy, Rustam, Som, Yazdijurd Bahram, Genghis Khan, Oqtoy, went to the dark earth. Navoi carefully turns the thought towards its original purpose and reminds us of the sultan's grandfather Amir Temur.

Where is Timur - the royal asylum?

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[2]Kamal Khojandi. Devon. – Tashkent: 1962. p. 271.
[3]Amir Temur in world history. - Tashkent: Sharq NMAK, 2006. p. 182.
[4]Alisher Navoi Works. Volume 12. - Tashkent: 1966. p. 168-169.
[5] Zahiruddin Muhammad Babur Boburnama. - Tashkent: Science , 1960. p. 169.
[6]Navoi A. Complete collection of works Favoyid ul-kibar. – Tashkent: Fan, 1990. 472-473-p.

That the world is full of smoke, a happy soldier.
Where is the descendant of Jaddu abo Sanga,
Brother, where is your secret [7]?

Navoi thereby encourages Husayn Boykaro not to forget the Creator, to be just and honest. The great poet wants his close friend, the king, to be as caring and selfless for the people as his grandfather, and strives for this with all his heart. The mention of the great Amir Temur is not accidental, of course. The poet knows well that Husayn Boykaro has deep respect and honor, sincerity and love for his grandfather in his heart. The seventh and eighth sessions of Hazrat Navoi's "Majolis un-nafois" are directly dedicated to Amir Temur and the Timurids, and this is not accidental. The whole life of the great thinker is directly connected with the representatives of this dynasty. Navoi's respect for Amir Temur and the Timurid dynasty is infinite.

At the beginning of the seventh session about "the garden of the genealogies of the kingdom and the ocean of the jewels of the kingdom, the khagan of Jahangir, that is, Temur Ko'ragon": "Although he does not like to recite poetry, he recites poetry and prose in a certain good place and position, as you know, there are those who recite one verse as if they were a thousand good verses."[8]

Research discussion. It is known that Hazrat Navoi was an extremely truthful and “sensitive” creator who hated lies. His thoughts about Amir Temur are also true, and it is known that Jahangir was brave, noble, and at the same time took drastic measures against acts contrary to Sharia and morality, and punished sinners according to their deeds. On this path, he did not spare anyone, even his own children. During his reign in Tabriz, Miran Shah was in his element and he indulged in drunkenness, even going so far as to infect other people's daughters and daughters-in-law. Hearing that he indulged in drunkenness, Amir Temur ordered that his three mistresses who had initiated him into this path be immediately brought to him. He executes the guilty, but one of them, Khoja Abdukadir, escapes and, pretending to be insane, wanders the streets. Some time later, Khoja Abdukadir, who was captured during a campaign to Iraq, escapes the inevitable death penalty due to his beautiful recitation of the Holy Quran. Navoi explains this by saying, “The anger of the Prophet was replaced by grace.” This incident is also mentioned in Ibn Arabshah’s “Ajoyib-al-maqdur fi tarikhi Timur” and in Navoi’s commentary “Majolis un-nafais”. In the epic “Ulug’ Salatnat”, the author very appropriately mentions this incident in revealing the personality of Miranshah [9].

The crowning glory of our poetry, "Khamsa" is the beauty and pride of our literature. It is an educational and mystical source that elevates the human spirit, enriches the world of thought, becomes a guide in understanding the essence of the world and man, and forces a person to take a deep look at ancient history and his own past, present, and future. The stories, legends, historical events and incidents that took place in different periods, and information about famous historical figures that lived in "Khamsa" are a spiritual treasure that plays an important role in helping the reader understand his identity and what to do to leave a good name in life .

The eighth article of the first epic “Khairat ul abrar” talks about loyalty. The story “Ikki wafoli yor” tells a story about a conqueror who conquered Hind, in which two lovers, sentenced to death, are robbed of their lives by the executioner, saying, “Kill me first.” In this way, they want their

[7]Alisher Navoi. Complete collection of works Favoyid ul-kibar. – Tashkent: Fan, 1990. p. 472-473
[8]Alisher Navoi . A heads. 15 roofs. Volume 12. - Tashkent: Science, 1966, p. 168.
9Muhammad Ali. "The Great Kingdom" (Shahrukh Mirza) Book 4. - Tashkent: Sharq, 2014. 560 p.

beloved to live even for a moment longer. Hearing this news, Amir Temur is impressed by their loyalty, affection, and loyalty, and grants safety to both the two lovers and the ulus.[10]

The epic poem "Saddi Iskandari" gives a slightly different interpretation of this story. The fourth chapter of the epic discusses the problem of opposition, describing how discord and disagreement between the rulers of the kingdom destroy the country and cause troubles for its citizens:

It's as if a flood is raging through the world,
That the people of the world will be destroyed.
What a storm, a stormy sea,
The world's population is underwater...
No storm, no flood of sorrow,
Erur anchakim dahr eliga alam [11].

Hazrat Navoi then talks about the battle between Genghis Khan and the Khorezm Shah, where the victorious Genghis Khan orders the massacre of the population. The two poor comrades who fell into the hands of the enemies cry out: “First, strike my head, then I will die, then strike your neck!” While this incident is happening, two loyal lovers appear in Genghis Khan’s dream and address the khan: “If you are guilty, Khorezm Shah, what sin is this to the people of the world?” Waking up from sleep, the king thinks about the blood of innocent people being shed due to the conflict between himself and the Khorezm Shah and grants peace to the people. Navoi praises Amir Temur, but although he recognizes Genghis Khan, he does not express any good opinion about him, preferring to remain silent. The reason for this is probably related to the cruelty and tyranny of the Mongol armies under Genghis Khan. This is also the reason why the character of Amir Temur was chosen for the story of loyalty and discord with Genghis Khan.

Based on the fact that the main character in the epic "Saddi Iskandariy" is a composite character, literary critic G. Murodov explains this as follows: "It is known that Genghis Khan was a great commander, like Alexander the Great, Caesar, Napoleon, who had great military potential and learned to win in major battles. Therefore, Alisher Navoi, when talking about the personality of Genghis Khan, maintains a certain sense of respect, calling the famous conqueror a "hero". At the same time, due to the ruthlessness and generosity inherent in the Mongol troops, the poet refrains from expressing any positive opinion about Genghis Khan's wars. Therefore, it is not for nothing that when talking about loyalty, Amir Temur is mentioned, and during discussions about discord, the story about Genghis Khan is given."[12]

One of the stories in Heydar Al-Khwarizmi's epic poem "Gulshan ul-Asror" discusses the need for hard work to achieve the intended goal, and the idea that even the most difficult problem can be overcome with patience, perseverance, courage, and fortitude. According to the summary of the story, Amir Temur is wounded in one of the battles, one arm and one leg are paralyzed, unable to move. While he is waiting for someone to come and help, he sees an ant with a crushed chest and no legs climbing up. The ant falls down every time, but still strives to climb up again and again, and finally achieves its goal. Amir Temur, deeply moved by this, sets out to where there are people, despite the hardships. Years later, he becomes a warrior. Heydar Al-Khwarizmi ends the story by praising Amir Temur and applauding his peacemaking:

I will burn all the world's wealth,

[10]Alisher Navoi . Saddi Iskandari. - Tashkent: 1991 . 135 p.
[11] Shown source . p. 136.
[12]Muradov G'. Amir Temur's eternity. - Tashkent: Science. 1994. p. 10.

It struck the seven countries in pain.
The ground that was built during the time of Tindi A,
It became a nation, a people, a nation, a people.

Information about Khoja Ismatullo Bukhari writing a elegy in Turkic on the occasion of the death of Amir Temur is provided in Salahiddin Toshkandi's work "Temurnama".

Your ice tent, my sky, the Sultan is dead and gone,
The moon disappeared as the night went on.
The bright sun of the world, the head of the Islamic land,
Religion was a source of much struggle, the preacher died and disappeared.
He was as just as Noshgiravan, as learned and virtuous.
He was smart enough to do everything, but his son died and disappeared....[13]

The poet describes Amir Temur as "like a lion in zeal, a brave warrior, and a man of valor" and elevates him to the level of an ideal king.

Alisher Navoi, in his commentary "Majolis un-nafais", notes that Lutfi wrote a poem about Amir Temur, based on Sharafuddin Ali Yazdi's "Zafarnoma". However, this work has not been found to date.

One of the poets in the literary environment of Herat, Abdullah Hotifi, was determined to create a "Khamsa" in Persian. He wrote "Layli and Majnun", "Shirin and Khisraw", "Haft Manzar". During this period, Jami and Navoi were also writing "Khamsa". The commentary "Majolis un-nafais" notes that Hotifi's "poetry is extremely famous among the people", especially his uniqueness in depicting battle scenes, and his high skill.

Research methodology. Hotifi takes a slightly different approach to the epic that should be written about Alexander according to the tradition of the Khamsa, and explains the reason for this as follows: “I did not see a single monument of Alexander on the page of the daily life. My friends advised me to compose a “Zafarnama” about real victories in verse, rather than telling legends about Alexander.” So, he prefers to write an epic about Timur Sahibkiran rather than writing about Alexander.

The poet dedicated the epic poem "Shirin and Khisrav" to A. Navoi and "Temurnama" to Sultan Husayn Baykara, which shows that he knew Navoi closely both as a poet and as a friend of Jami. Because Hatifi was Abdurakhman Jami's nephew, it is impossible for a generous person like Navoi not to know his contemporary who found the strength to write "Khamsa".

This epic poem, composed of nearly twelve thousand verses and written based on primary sources, is valuable and significant not only as a work of art, but also as an important historical source.

The epic emphasizes that the descendants of the sahibqir are Turkic. The poet's attention to this issue is probably related to the fact that in some sources the sahibqir is attributed to the Mongols.

The conflict between Amir Temur and Amir Husayn, the defeat of Amir Husayn in battle and the accession of Amir Temur to the throne, and his rule as a just ruler are described. In particular, a large place is given to the military campaigns and battle scenes of the Sahibkiran. Events such as Amir Temur's campaigns to Khorezm, the marriage of Crown Prince Jahongir Mirza to the Khorezm princess, the conquest of Khorasan and Iran, the campaign to the Steppe of Kipchak and clashes with Tokhtamysh Khan, the battle with the Turkish sultan Bayezid Yildirim and his capture are described in the lively, intense, and heart-warming tones typical of war epics.

[13] Temurnoma . - Tashkent : Cholpon , 1991. p. 327

Conclusion. Due to the harmony of historical truth and artistic texture in the epic, reality seems to be happening before the eyes of the reader, the epic written with conviction and sincerity, passion and inspiration, moves the reader's heart. Amir Temur's peaceful approach to any problem is reflected in his relations with Tokhtamysh and Bayazid Yildirim. Through Sahibkiran's letter calling them to justice and fairness and encouraging them to reach an agreement, it is shown that Amir Temur is a wise, intelligent, peace-loving ruler who prioritizes the peace of the people and the country. In the royal honor shown to the captured Bayazid, Sahibkiran demonstrates the noble qualities inherent in Amir Temur, such as tolerance, intelligence, far-sightedness, and a deep understanding of the political situation.

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