

THE EMERGENCE OF WORKS DEDICATED TO THE PERSONALITY OF AMIR TIMUR***Sherzod Yakubov Kamildjanovich****Lecturer, RANCH Technological University Khorezm, Urgench, Uzbekistan**ORCID: 0009-0007-3725-912X**e-mail: sherzodyakubov554@gmail.com**telephone number : +998937525595)***Abstract**

This article examines the emergence of the first works devoted to Amir Timur based on historical sources. The study uses a historical-descriptive method, source analysis, and a contextual approach to analyze important Eastern and Western sources relating to the era of Amir Timur. In particular, it examines works by Eastern authors such as Ibn Khaldun, Nizam al-Din Sham, Sharaf al-Din Ali Yazdi, and Ibn Arabshah, as well as Western authors such as Ruy González de Clavijo, Bertrando de Mignanelli, and Johann Schiltberger. The study describes the circumstances surrounding the creation of these works, the authors' attitudes toward historical events, and their approaches to describing Timur's personality. These sources are considered important historical material that not only sheds light on Amir Timur's activities but also reflects the political, religious, and cultural situation of the time.

Keywords

Amir Timur, Zafarnama, Ibn Khaldun, Clavijo, historical sources, East, West.

Introduction

As a rule, when a literary work is dedicated to a historical figure, regardless of the language in which it is written, it means that this personality holds special significance, transcending the borders of their homeland and deserving of worldwide recognition. Amir Timur is evidently one of such incomparable figures known to the global community.[1] Indeed, such a great and influential figure as Amir Timur could not escape the attention and admiration of writers (including journalists), as well as artists, poets, playwrights, sculptors, musicians, and other creative individuals.[2]

Early perceptions of Timur can be divided into two main groups: eyewitness accounts and official historical chronicles. Eyewitness accounts, including the great Arab historian Ibn Khaldun and the Spanish ambassador Ruy Gonzalez de Clavijo, provide direct and vivid accounts of Timur's personality, court life, and diplomatic activities. Their accounts are a vivid reflection of real historical events. In contrast, official chronicles, particularly works such as the Zafarnama by Nizam al-Din Sham and later revised by Sharaf al-Din Ali Yazdi, were specifically designed to glorify Timur and justify the political legitimacy of the Timurid dynasty. At the same time, hostile sources such as Ibn Arabshah portray Timur in a completely different light - as a cruel and destructive ruler. These sources clearly demonstrate how the image of Timur was shaped by different periods and authors' perspectives.

Methodology.

In this study, the historical-descriptive method was used to study the process of the emergence of the first works dedicated to the personality of Amir Timur. In addition, through the analysis of the sources, written sources from the Timurid era were studied, the conditions of their creation, the author's position and the historical context were determined. The study used a contextual approach and the events reflected in the works were analyzed in connection with the political, religious and cultural environment of that time. Historical works about Amir Timur by Eastern and Western authors were selected as research material, and their content was systematically and consistently studied.

Results and discussion.

The meeting between two great figures of the 14th century-Amir Timur, known as Sahib-Qiran, and the renowned scholar Ibn Khaldun-was a unique event for its time, holding historical,

political, and scholarly significance. Amir Timur was a skilled commander and founder of a centralized state, while Ibn Khaldun possessed profound knowledge in the fields of historiography, sociology, and philosophy. He was a prominent Tunisian thinker, famous for his work "Muqaddimah".[3] These two great figures met during the siege of Damascus in 1400. At that time, Amir Timur was close to conquering the city, and Ibn Khaldun lived in the city. Timur had already heard about this scholar and wondered, "Did he leave with the Egyptian soldiers or did he stay in the city?" This indicates that Amir Timur had some information about Ibn Khaldun even before the meeting. According to historical sources, upon hearing this news, Ibn Khaldun had two options: to secretly flee the city like the Egyptian Sultan Nasir Faraj, or to go to the residence of Amir Timur. Despite the danger to his life, he chose the second option. The 69-year-old thinker descended the Damascus wall with a rope and went to Sahibqiran. He performs this feat on behalf of his people to ask for the safety of the city's inhabitants, and this request is positively received by Timur. From their first meeting, a warm relationship develops. Scholarly and philosophical conversations lasting approximately 35 days took place between Ibn Khaldun and Amir Timur.[4] These conversations cover not only political, but also such subjects as history, geography, economics, society and philosophy. Ibn Khaldun highly appreciates Amir Timur's interest in science, describing him not only as a formidable commander, but also as a learned figure who could delve deeply into thought. Ibn Khaldun's theory of "asabiyya" - that is, social unity - played an important role in their conversations. According to him, the strength of any state or empire depends on this unity, and when this unity weakens, decline begins. Amir Timur listened to these ideas with deep interest and took them into account in his state administration. He also asked Ibn Khaldun many questions about the Maghreb region, its political situation and culture. These questions and attention of Timur show that he was a strategically thinking leader. He considered not only military victories, but also scientific dialogue to be one of the important factors in the strength of the state. Ibn Khaldun enriched his ideas through this dialogue and in his later works he recalled his conversations with Timur with great respect. In conclusion, this historic meeting between Timur and Ibn Khaldun was an exchange of ideas between the geniuses of two eras, which clearly demonstrates not only their personal scientific potential, but also the deep connections that existed between science, state administration and philosophy at that time. This dialogue made a significant contribution to the development of thought in subsequent centuries, especially to the formation of scientific relations between the West and the East.

One of the most important historical documents for studying Amir Timur's life and activities through written sources is the *Zafarnama* (meaning "Book of Victories") written by Nizam al-Din Sham. Only two manuscript copies of the *Zafarnama* have survived. The first is a copy made in 1425 of the manuscript presented to Amir Timur, preserved in the library of the Nuruosmaniye Mosque in Istanbul (No. 3367). The second is a copy made in 1434 from the manuscript distributed by the author to Amir Timur's grandson, Mirza Umar Bahadur ibn Miranshah, preserved in the British Museum Library in London (No. 23980).[5] This work was created by direct order of Amir Timur and is recognized as the first detailed and official source about his life, campaigns and political activities. Nizam al-Din Sham was a learned historian of his time. He served in the court of Timur and was chosen by the ruler to record his campaigns in history. "Zafarnoma" was written and completed around 1404. This was just a year before the death of Amir Timur, so the work is a very close historical source for the life of the ruler. When writing this work, Nizam al-Din Sham worked on the basis of internal documents from the palace, information about campaigns, stories of statesmen and people close to Timur. Therefore, "Zafarnoma" provides accurate, evidence-based information about Timur's military campaigns, political decisions, and negotiations with various states. Although the work was written to glorify Timur's glory in every way, it contains very important information about what kind of commander and politician Timur was, which countries he traveled to, and with whom he had friendly or hostile relations.

One of the earliest sources about Amir Timur in Europe is the famous work titled "*Vida y hazañas del gran Tamorlán*"[6] ("The Life and Deeds of the Great Tamerlane") written by the Spanish ambassador Ruy González de Clavijo. Ruy González de Clavijo, chamberlain of the court of Henry III, was a representative of an ancient and wealthy family, from Madrid. Clavijo's year of birth is not known exactly, but historians believe that he died in 1412. After the success of the first embassy led by Pelayo de Sotomayor and Hernando Sánchez de Palazuelo, King Henry III of Castile appointed him in 1403 as the head of the second embassy delegation sent to Amir Timur. Clavijo set sail from Cadiz on May 22, 1403, with a letter from the king. During the journey, he passed through the island of Rhodes, Constantinople (now Istanbul) and the cities of Trabzon, and arrived in Samarkand in September 1404. He was on a diplomatic mission sent from Spain to Asia in 1403-1406. He stayed in Samarkand for about half a year. It was as a result of this trip that Timur wrote his diaries based on his observations at the court. Clavijo's work was considered a very important historical document in Spanish literature a few years later. Although Timur was of great interest in Europe at that time, Clavijo's diaries were not given sufficient attention by literary and historical scholars for a long time.[7] Only in the 17th-19th centuries did scholars take this work seriously and begin to study it as a scientific source. Clavijo wrote down in detail everything he saw along the way from Spain to Samarkand, including cities, buildings, fortresses, people's customs, lifestyle and trade. He left important information about Timur's court life, central government affairs, market control, military campaigns and state structure. The value of the work is that it served as the richest and most complete collection of information about the East written for Europe at that time. These diaries also played a significant role in the history of Spanish literature, as such a large-scale historical and travel work had not been written by Spanish writers at that time. Among the events recorded by Clavijo are detailed accounts of Timur's campaigns with Tokhtamysh, his military strategies, and the palaces and gardens of Samarkand. For example, he tells how Timur, in order to deceive the enemy, put helmets on women, making them look like soldiers, while he himself defeated Tokhtamysh by taking a different route.[8] Although this incident does not appear in other historical sources, the writer Muhammad Ali uses this very detail in his novel "The Great Empire".[9] In addition, according to Clavijo, Amir Timur attached great importance to justice: merchants were brought to court for artificially raising market prices, postal services were perfectly established in the state, and strict order and discipline reigned in the palace.[10] Such details served as unique materials for historical works and novels, and such stories were used by the Azerbaijani writer Yunus Oguz in his historical novel "Amir Temur".[11]

These missions were not only diplomatic missions, but also produced very important historical documents for studying the history of the period. Through the writings of ambassadors such as Ruy González de Clavijo, we have a rich and reliable record of the inner life of Timur's court, his political views, his personal character, and the foreign policy of the empire. They also show how Timur's empire became a global power, recognized not only in the East but also in the West.[12] After the death of Amir Timur in February 1405, Clavijo's mission as an ambassador became meaningless. Therefore, he returned to Castile, arriving home in March 1406.[13]

One of the most famous historical works written about Amir Timur is "Zafarnama", under this title there are works by two main authors: Nizam al-Din Shami and Sharaf al-Din Ali Yazdi, who lived after him. If Shami wrote this work on the direct instructions of Amir Timur, then Yazdi later enriched it and reworked it in a broader and deeper interpretation. Sharaf ad-Din Ali Yazdi (d. 1454) wrote his version of Zafarnama approximately between 1424 and 1428, that is, during the reign of Timur's grandson Ibrahim Sultan. This period was a period of political stability and cultural prosperity of the Timurid dynasty. Therefore, Zafarnama, written by Yazdi, deserves special attention not only as a historical work, but also as a literary and philosophical monument. If Nizamuddin Shami's language is simple and based on official documents and court sources, Yazdi enriched his work with artistic beauty, philosophical reflections and religious symbols. His style is elegant, figurative and deeply meaningful, and he describes Timur's life not

as a simple sequence of historical events, but as the journey of a ruler chosen by divine destiny. Yazdi shows Amir Timur not just as a formidable commander, but as a defender of the Islamic religion, a just ruler with a divine mission. Through this, he idealizes Timur not only as a political, but also as a spiritual and religious leader. In the work, each of Timur's campaigns, military victories and political decisions is described as connected with the will of Allah. This elevates the Zafarnama work not as a simple historical memoir, but as a means of political propaganda. Through this work by Sharaf ad-Din Ali Yazdi, the personality of Timur is transformed not only into a historical commander, but also into a legendary figure. Concepts such as justice, courage, wise leadership, and spiritual purity are embodied in the image of Timur. This approach not only glorifies the figure of Timur, but also serves to legitimately and divinely justify the rule of the Timurid dynasty.

In conclusion, the Zafarnama written by Sharaf ad-Din Ali Yazdi is an important source reflecting the political, religious and cultural values of the Timurid era. Through this work, the artistic and spiritual aspects of the image of Timur are revealed more deeply, and he turns from a historical figure into a legendary figure. Zafarnama not only tells historical events, but also expresses the ideals of an entire civilization. This means that in the work, Yazdi's "Zafarnama" not only the personal life and military campaigns of Amir Timur are expressed, but also the most important values of that time, such as society, state, religion, culture, morality, justice.[14]

Ibn Arabshah (1389–1450) was a famous Arab historian and the author of one of the most important critical sources on Amir Timur. He was born on November 15, 1389, in Damascus.[15] His life was full of travel and adventure. In 1401, during the campaign of Amir Timur to Damascus, Ibn Arabshah was captured with his family and taken to Samarkand. There he studied Turkish, Persian, Mongolian languages, and received in-depth education in literature, law, and theology. Later, he visited various scientific and political centers of Turan, in the territories of Khorezm, Transoxiana, China, and the Golden Horde (Saray, Astrakhan). In 1412, he traveled across the Black Sea to Edirne, where he became the personal secretary of the Ottoman Sultan Mehmed I and a tutor to his princes. He was also a member of the state council - Divan-i Humayun. Here he wrote and translated many works. He returned to Damascus in 1422 and lived there until 1438, where he created his most famous work, "Aja'ib al-Maqdur fi Nawa'ib al-Taymur" ("The Wonders of Destiny of the Ravages of Timur").[16] This work was written in 1437 and is one of the most critical historical sources dedicated to Amir Timur. In the work, Arab Shah portrays Timur in an extremely negative tone, showing him as a tyrant, cruel, and destructive ruler. In particular, Timur's conquest of Damascus and his treatment of the local population had a profound negative impact on his writings. In the work, Ibn Arab Shah portrays Timur not only in terms of his evil deeds, but also as a force threatening the Muslim world and the West. Due to these aspects, this work also contributed significantly to the formation of a negative stereotype of Timur in later Western literature. However, another important aspect of the work is that it is not only full of negative emotions, it also contains a lot of historical information about Timur's political, economic, and cultural activities, as well as the way of life that existed during the Timurid era. Also, Ibn Arab Shah did not deny Timur's personal qualities. He describes him as follows: "The seventy-year-old Timur's thoughts are still firm, physically strong and resilient. He does not like lies and deceit, does not lose heart in any misfortune, remains alert and patient. In his presence, everyone's shoulders bend, he is respected. He values courageous people and, as a skillful debater, quickly understands the essence of the issue."[17]

One of the first historical and biographical works about Amir Timur written in Europe is the book "Vita Tamerlani"[18] (i.e. "Life of Tamerlane") written in Latin in 1416 by the Italian traveler and merchant Bertrando de Mignanelli. Mignanelli was born in Siena, Italy, in 1370 and spent most of his life in the Middle East, particularly Syria and Egypt. He was fluent in Arabic and, in addition to his trade, was also interested in political and social events.

Mignanelli was in Jerusalem near the time of Amir Timur's campaign against Damascus in 1400. He had heard of the capture of Damascus while traveling in Egypt, especially Cairo and Alexandria. He then returned to Damascus, but Timur had already left the city. Therefore, he did not witness the events in Damascus, but based his account on oral accounts from local residents. The work he wrote about the destruction of Damascus, the Battle of Ankara between Timur and Sultan Yildirim Bayezid, and other military events. The book is sometimes exaggerated and sometimes objective. There are two manuscript copies of the *Vita Tamerlane*, one in Vienna,[19] Austria, and the other in the library of Siena, Italy.[20] Another title for this book is *Ruina Damaschi* (The Ruin of Damascus).

The work "*Vita Tamerlane*" is distinguished by a number of unique features. This work is the first historical source written in Latin in Europe about the Syrian campaign of Amir Timur. It contains important information about Timur's military campaigns, the occupation of the city of Damascus, as well as the political situation in the Muslim world of that time. Although the author Bertrando de Mignanelli was not a direct witness to most of these events, he tried to describe the events he heard with simplicity and interest, based on the oral stories of the local population. In this regard, the work, along with historical facts, is noteworthy as an important literary source reflecting the ideas of Western Europe of that time about the East.

This work by Mignanelli remained out of the attention of historians for several centuries. For example, many researchers, including M. Degenhart, do not mention this source at all in his work "*Tamerlane in the Literatures of Western Europe*".[21] However, in the mid-20th century, this work was rediscovered and translated into English by Professor Walter Joseph Fischel of the University of California. The translation was published in the journal "*Oriens*" under the title "*A New Source on Tamerlane's Conquest of Damascus*" (1956).[22] Today, this work is considered an important source in the formation of the first political and military ideas about Timur in Europe. Bertrando de Mignanelli's "*Vita Tamerlane*" is a very important source, sometimes legendary and based on hearsay, rather than historical accuracy, illuminating the initial ideas about Timur that were forming in the Western public consciousness at that time. Although its content does not fully reflect historical events, it serves as the first expression of interest in the personality of Timur in Europe.

Johann (Hans) Schiltberger's "*Reisebuch*" ("Travel Book") is one of the first important sources written in Europe about the Timurid period.[23] He was born in 1380 in Hallern, near Munich, Germany. As a young man, he fought against the Ottoman Turks under the command of King Sigismund of Hungary, and was wounded and captured at the Battle of Nikopol in 1396. He then entered the service of Sultan Bayezid. After Bayezid's defeat at the Battle of Ankara in 1402, Schiltberger fell into the hands of Amir Timur and traveled with him to Armenia, Georgia, and even Samarkand. After Timur's death, he served successively under Shahrukh Mirza, Miranshah Mirza, and Abu Bakr. Finally, in 1427, he was able to return to his homeland in Germany and held a high position at the court.[24] In his "*Travel Book*", Schiltberger wrote in detail about his experiences, the peoples, customs, religious beliefs, lifestyles, and political situations he met during his travels. This work is valued in Europe as a source that formed the first direct ideas about Timur and the Eastern world. It was reprinted at least 19 times from the end of the 15th century to the middle of the 19th century, which indicates the great interest in the work in Europe. In 1879, it was translated into English by the English translator J. Telfer and published under the title "*Johann Schiltberger's Journey into Slavery*".[25] Despite the scientific and historical importance of the work, there are some inconsistencies. The author often recorded events as he heard them, rather than as he saw them with his own eyes. For example, he says that he served Bayezid for 12 years and Timur for 6 years, but historical sources do not confirm this information: he served Bayezid from 1396 to 1402, and Timur from 1402 to 1405.[26] In addition, he described the battles of Damascus, Babylon, India, and Isfahan in a way that deviated from the order of reality. For example, according to Schiltberger, after Amir Timur defeated Yildirim Bayezid, he occupied the cities of Aleppo and Damascus.[27] In history,

however, the opposite happened. Nevertheless, the author was a direct witness to the Battle of Ankara and was able to describe this event on a realistic basis.

The work "Reisebuch" served as a unique source for Europeans in its time about the East - especially the Timurid state, its politics, military campaigns, and the way of life of the peoples. Historians Lenkevius, Forster, Sprengel, Hammer, and others highly appreciated this work.[28] In their opinion, these diaries written by Schiltberger, although they contained errors and exaggerations in some points, were of great importance in the historical context. Thus, this work by Johann Schiltberger played an important role in the formation of the image of Timur in Europe, in the strengthening of interest in the East, and in the expansion of historical knowledge.

Conclusion.

Each source, depending on the author's life experience, political or religious position, language and cultural environment, expressed a warm or critical attitude towards Timur. The roots of this process are undoubtedly connected with the global influence of Amir Timur as a historical hero. After all, no other world leader in the history of mankind has ever been endowed with the gift of victory that was bestowed on Amir Timur. Since these victories were not accidental, in the pursuit of whim or glory, but were carried out for a specific strategic goal, they left a deep mark on world history. In particular, the defeat by Timur of Yildirim Bayezid, who was ready to bring Europe to its knees, and Tokhtamysh Khan, who was on the verge of conquering Russia, marked a fundamental turning point in the world political scene. These achievements had a huge impact not only on historical processes in Asia and Europe, but also on the world of thought and thought of that time. As a result, the personality, victories and legacy of Amir Timur became the main source of inspiration for scientific, historical and artistic creative activity for many centuries. It is precisely because of these factors that the works written about Timur have a historical scope of the 6th-7th centuries and are being consistently studied to this day. Through these works, our ideas about not only the political landscape of the Timur era, but also the life of the people, culture and geopolitical environment of that time are being enriched.

Thus, on the one hand, the works written about Amir Timur served to illuminate historical reality, but on the other hand, their writing in various genres and by different authors allowed us to create a complex and rich image of Timur's personality. This made him one of the most studied and most interesting figures in world history.

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