

**AMIR TEMUR AND THE PERIOD OF THE TEMURIDS**

*Teshaboyeva Nafisa Zubaydulla qizi*

[nafisateshaboyeva@jbnuu.uz](mailto:nafisateshaboyeva@jbnuu.uz)

*Jizzakh branch of the National University of Uzbekistan named after Mirzo  
Ulugbek The Faculty of Psychology, the department of foreign languages  
Philology and foreign languages Scientific advisor*

*Student of group 404-22*

*Axmatova Sevinch*

[axmatovas87@gmail.com](mailto:axmatovas87@gmail.com)

**Annotation:** *Gaining the independence by Uzbekistan enabled to restore historical justice, the names of our great ancestors and their rich heritage. Sahibkiran Amir Temur - a symbol of bravery, courage and wisdom, the Uzbek people's national pride takes a special place in it. The Timurid Empire was a late medieval, culturally PersianateTurco-Mongol empire that dominated Greater Iran in the early 15th century, comprising modern-day Iran, Iraq, Afghanistan, much of Central Asia, the South Caucasus, as well as parts of contemporary Pakistan, North India and Turkey.*

**Key words:** *genealogy, history, culture, language, literature, Persian, Chagatai, Timurid architecture, military, symbols of the state, Temurids, museum, heritage, history.*

After Uzbekistan became independent in 1991, much attention was given to the revival of the nation's spiritual and cultural heritage, including recognition of historical persons who had an important role in world civilization. Among those

was Amir Temur, the warlord, politician and reformer, patron of science, education, trade, culture, and craft. Having established a great centralized state, he strengthened its power and also united many nations and people. Amir Temur's rule promoted science, education, culture, architecture, fine arts, music and poetry, laying the foundations of the Timurid Renaissance.

The empire was founded by Timur (also known as Tamerlane), a warlord of Turco-Mongol lineage, who established the empire between 1370 and his death in 1405. He envisioned himself as the great restorer of the Mongol Empire of Genghis Khan, regarded himself as Genghis's heir, and associated closely with the Borjigin. Timur continued vigorous trade relations with Ming China and the Golden Horde, with Chinese diplomats like Ma Huan and Chen Cheng regularly traveling west to Samarkand to buy and sell goods. The empire led to the Timurid Renaissance, particularly during the reign of astronomer and mathematician Ulugh Begh.

By 1467, the ruling Timurid dynasty, or Timurids, had lost most of Persia to the Aq Qoyunlu confederation. However, members of the Timurid dynasty continued to rule smaller states, sometimes known as Timurid emirates, in Central Asia and parts of India. In the 16th century, Babur, a Timurid prince from Ferghana (modern Uzbekistan), invaded Kabulistan (modern Afghanistan) and established a small kingdom there. Twenty years later, he used this kingdom as a staging ground to invade the Delhi Sultanate in India and establish the Mughal Empire.

In the literature of the Timurid era, the realm was formally referred to as Iran-u-Turan (Persian: *توران و ایران*) in the same manner that the words 'Turk' and 'Tajik' were paired together. The border between the two areas was considered to be at the Oxus River. Both terms were concerned with imperial traditions, Iran being Persian and Perso-Islamic, and Turan with the steppe empires of the Turks and the Mongols. Mawarannahr (Arabic: *النهر وراء ما*) also appears as the name of the realm.

According to Shia authors, the ruling dynasty of Timurids was called Gurkani (Persian: گورکانیان, Gurkāniyān). Gurkani means 'son-in-law', a title applied by Timur to help legitimise his rule as he could not claim Genghisid descent. To this end, he married a Genghisid princess, Saray Mulk Khanum.

Timurid dynasty originated from the Mongol Barlas tribe, which had increasingly Turkicised since it settled in the Central Asia. Timur's father told him the story of how his family was descended from Abu al-Atrāk (lit. 'Father of the Turks'), according to the statement of his father.

Ulugh Beg's work on genealogy classified Mongols as Turks, while also praising their warrior spirit. Ulugh Beg included Yāfas (Japheth), Turk, Mughūl, Tātār and Ughūz in the genealogical record of the Genghisids and Timurids.

Timur conquered large parts of the ancient greater Persian territories in Central Asia, primarily Transoxiana and Khorasan, from 1363 onwards with various alliances. He took Samarkand in 1366 and Balkh in 1369, and was recognized as ruler over them in 1370. Acting officially in the name of Suurgatmish, the Chagatai khan, he subjugated Transoxania and Khwarazm in the years that followed. Already in the 1360s he had gained control of the western Chagatai Khanate and while as emir he was nominally subordinate to the khan, in reality it was now Timur who picked the khans, who became mere puppet rulers. The western Chagatai khans were continually dominated by Timurid princes in the 15th and 16th centuries and their figurehead importance was eventually reduced into total insignificance.

Although the Timurids hailed from the Barlas tribe, which was of Turkicized Mongol origin, they converted to Islam, and resided in Turkestan and Khorasan. Thus, the Timurid era had a dual character, reflecting both its Turco-Mongol origins and the Persian literary, artistic, and courtly high culture of the dynasty.

During the Timurid era, Central Asian society was bifurcated, with the responsibilities of government and rule divided into military and civilian spheres

along ethnic lines. At least in the early stages, the military was almost exclusively Turco-Mongolian, while the civilian and administrative element was almost exclusively Persian. The spoken language shared by all the Turco-Mongolians throughout the area was Chaghatay. The political organization hearkened back to the steppe-nomadic system of patronage introduced by Genghis Khan. The major language of the period, however, was Persian, the native language of the Tājīk (Persian) component of society and the language of learning acquired by all literate or urban people.

Persian literature, especially Persian poetry, occupied a central place in the process of assimilation of the Timurid elite to the Perso-Islamic courtly culture. The Timurid sultans, especially Shāh Rukh Mīrzā and his son Mohammad Taragai Oloğ Beg, patronized Persian culture. Among the most important literary works of the Timurid era is the Persian biography of Timur, known as *Zafarnāmeḥ* (Persian: *ظفرنامه*), written by Sharaf al-Din Ali Yazdi, which itself is based on an older *Zafarnāmeḥ* by Nizam al-Din Shami, the official biographer of Timur during his lifetime. The most famous poet of the Timurid era was Nūr ud-Dīn Jāmī, the last great medieval Sufi mystic of Persia and one of the greatest figures in Persian poetry.

The Timurids also played a very important role in the history of Turkic literature. Based on the established Persian literary tradition, a national Turkic literature was developed in the Chagatai language. Chagatai poets such as Mīr Alī Sher Nawā'ī, Sultan Husayn Bāyqarā, and Zāhiruddīn Bābur encouraged other Turkic-speaking poets to write in their own vernacular in addition to Arabic and Persian. Nawa'i's work, predominantly based on Persian designs, was an attempt to create a culture that was specific to the Turkophone audience. The *Bāburnāma*, the autobiography of Bābur (although being highly Persianized in its sentence structure, morphology, and vocabulary), as well as Mīr Alī Sher Nawā'ī's Chagatai poetry are among the best-known Turkic literary works and have influenced many others.

Despite being spread throughout Central and South Asia, Chaghatai Turkic remained the junior partner to Persian, and was not promoted systemically in the Timurid Empire to replace Persian. Chaghatai texts were found at Sultan Husayn Bayqara's court, but the Timurid chancery and court continued to use Persian. Although the body of Turkic literature produced in Central Asia increased during the Timurid era of the fifteenth century—partially as a result of Mir 'Ali Shir Nawa'i's independent efforts toward the end of the Timurid century—it was still dwarfed by the Persian literary output that the Timurid elite supported. There is no surviving Turkic historical work from the Timurids, although two Turkic histories seem to have been written during the Timurid period before the flowering of the Timurid historiography in Persian

The Timurid Empire, despite its relatively short duration, left a lasting impact on the regions it encompassed. Its legacy is marked by a unique combination of military prowess, political strategy, and cultural patronage. The architectural and artistic accomplishments from this era continue to inspire admiration and study, while the empire's role in shaping subsequent Islamic empires underscores its historical significance. Overall, the Timurid Empire represents a pivotal chapter in the history of Central Asia and the Islamic world, demonstrating the enduring influence of a well-coordinated and culturally vibrant empire.

### **THE LIST OF USED LITERATURE**

1. Chekhovich, O (1960). "Defence of Samarqand in 1454". *Social Sciences of Uzbekistan*. 4: 37–38.
2. M. S. Asimov and C. E. Bosworth, *History of Civilizations of Central Asia*, UNESCO Regional Office, 1998, ISBN 92-3-103467-7, p. 320: "One of his followers was ... Timur of the Barlas tribe. This Mongol tribe had settled ... in the valley of Kashka Darya, intermingling with the Turkish population, adopting their

religion (Islam) and gradually giving up its own nomadic ways, like a number of other Mongol tribes in Transoxania ..."

3. Teshaboyeva, N. (2023). THE IMPORTANCE OF TOURISM IN PRESENT DAY. Журнал иностранных языков и лингвистики, 5(5).

4. Teshaboyeva, N. (2023). THE MODERN INNOVATIVE TECHNOLOGIES IN TEACHING FOREIGN LANGUAGES. Журнал иностранных языков и лингвистики, 5(5).

5. Teshaboyeva, N. Z. (2023, November). Adjective word group and its types. In " Conference on Universal Science Research 2023" (Vol. 1, No. 11, pp. 59-61).

6. Teshaboyeva, N. Z. (2023, November). Modifications of Consonants in Connected speech. In " Conference on Universal Science Research 2023" (Vol. 1, No. 11, pp. 7-9).

7. Teshaboyeva, N., & Rayimberdiyev, S. (2023, May). THE IMPORTANCE OF USING MULTIMEDIA TECHNOLOGY IN TEACHING ENGLISH CLASSES. In Academic International Conference on Multi-Disciplinary Studies and Education (Vol. 1, No. 8, pp. 149-153).

8. Nafisa, T., & Marina, S. (2023). TEACHING AND LEARNING OF ENGLISH VOCABULARY IN TESL AND TEFL CLASSROOMS. International Journal of Contemporary Scientific and Technical Research, 465-469.

9. Teshaboyeva Nafisa Zubaydulla kizi, & Akramov Ibrohimjon. (2023). WORD FORMATION. COMPOUNDING. "XXI ASRDA INNOVATSION TEXNOLOGIYALAR, FAN VA TA'LIM TARAQQIYOTIDAGI DOLZARB MUAMMOLAR" Nomli Respublika Ilmiy-Amaliy Konferensiyasi, 1(12), 109– 113. Retrieve from <https://universalpublishings.com/index.php/itftdm/article/view/3187>

10. Teshaboyeva, N., & Yakubova, N. (2023). CHANGES OF MEANING OF WORDS. Центральноазиатский журнал образования и инноваций, 2(12), 126-129.

11. Тешабоева, Н. (2023). Teaching writing as a major part of productive skills in mixed ability classes. Информатика и инженерные технологии, 1(2), 652–656. Извлечено от <https://inlibrary.uz/index.php/computerengineering/article/view/25759>

12. Nasiba, P. (2022). THE IMPORTANCE OF TASK-BASED LEARNING IN DEVELOPING SPEAKING SKILLS. Web of Scientist: International Scientific Research Journal, 3(11), 793-797