

STUDIES OF THE IMAGE TAMURLAINE IN THE FIELD OF RUSSIAN  
ORIENTAL STUDIES

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**Abstract:** *This article discusses the content and essence of research conducted by Russian Orientalists and historians on the figure of Amir Timur. The article explores the personality of Amir Timur, his military campaigns, and his theories on governance, analyzing the objectivity and impartiality of these interpretations by comparing Eastern sources and European chronicles. The findings and conclusions of this research serve as an important resource for literary scholars, researchers, and anyone with an independent interest in this field.*

**Keywords:** *Timurids, military leader, historicity, narrative, prototype.*

It is impossible to discuss the interpretation of Amir Timur's figure in literary works without studying the historical sources about his personality and the era of the Timurids. Therefore, revisiting the incorrect conclusions made about the historical events of the Timurid period and the personalities in the Timurid dynasty during the "freeze" phase of Timurid studies in Soviet times is an important subject for contemporary scholars, writers, and researchers.

The famous Russian Orientalist of the 19th century, V. Cherevansky, in his scientific research, mentioned that he relied on the sources of De Clavichon, Ibn Arabshah, and Eastern sources such as the Temur Tüzükleri (The Institutes of Timur) and Hasbi Khul in his writings.

The author emphasizes that these two Eastern sources are attributed to Amir Timur.

Furthermore, Cherevansky highly evaluates Amir Timur's contributions to architecture and urban development, while limiting his discussion to Ivan's data regarding Timur's military campaigns. Despite this, some inaccuracies are found in the historian's scientific information, such as errors concerning the years of Timur's campaigns, his age, and the names of tribal leaders.

He concludes his work on the great military leader with the statement: "Centuries pass, but Timur will never disappear from the pages of history. He will continue to be sung in the legends and epics of Central Asia. Five centuries have passed since his death, and still the desert bards sing about him."

In the early 20th century, Russian historians such as V.V. Bartold, A.Yu. Yakubovsky, L.V. Stroyeva, and A.P. Novoselcev made important contributions to the study of Amir Timur, providing comparative analyses with earlier historians' views on Timur's life and the Timurid period.

By the 1930s and 1940s, a number of scholars, relying on historical sources and archives preserved in the Hermitage related to the Timurid period, studied Timurid architecture.

Historian B. Zakhoder, on the other hand, attempted to provide a one-sided evaluation of Amir Timur's life and state-building activities.

Among the Orientalists of this period, V. Bartold's research and conclusions, which politically analyzed the events of the Timurid era, are considered relatively objective.

He explains Timur's efforts to establish a centralized state: "Timur was always a supporter of the idea of state order.

In the presence of small rulers opposed to one another, this order could not be achieved." Furthermore, the author presents positive views of Timur's personality, highlighting his knowledge of Turkish and Persian languages, his interactions with scholars, and his achievements in learning that amazed historian Ibn Khaldun.

He also emphasizes Timur's skills as a master of chess and his deep respect for religious scholars.

Bartold also speaks with admiration of Timur's architectural, construction, and gardening activities.

Thus, it can be said that Bartold was the first among Russian Orientalists to demonstrate that previous Russian historians' views of Amir Timur were one-sided and incorrect.

Moreover, Bartold compares Chinggis Khan and Amir Timur, emphasizing the differences and distinctions between them, as well as Timur's contribution to the development of science and his guidance of the religious and cultural community.

Indeed, Timur was the founder of the Renaissance of medieval Turkish science.

Barthold that differs from Russian historical scientists is that he focuses on the issue of Sarbadors, and on the basis of this fable, he analyzes the relationship between Temur and Sarbadors.

Another Russian historian, L. Striyeva, also touched on this topic in detail, saying that the execution of the leaders of the generals by Amir Husayn, and that Timur, asking for permission, saved Maulanzade from death, and because of this, he gained a great reputation among the people.

He noted that merchants, artisans and farmers supported Amir Temur even later.[7] V.V. Bartold is extremely meticulous and careful in analyzing the events of Amir Temur's era. In particular, the reason for the negotiations is the tragic death of the leaders of the Sarbador movement, and it is limited to quoting the information of Yazdi and other historians.

There is no doubt that Poyon Ravshanov used their scientific conclusions in a series of treatises about Amir Temur, and Muhammad Ali used this prototype in Uzbek literature to write his work "Sarbadors" from his views on Sarbadors.[8]

However, in some places, scientists say that Timur's ferocity and cruelty is even more than Genghis Khan. At this point, it seems necessary to take into account the requirements of the time, the requirements of state building, and the consequences of repeated betrayals.

Uzbek historian A. Usmanov objected to V. Bartol's comments about Timur's conquests among the many views of Amir Temur in his scientific research and said, We cannot agree with V. Bartold's conclusions about

Temur's campaigns to the desert regions, because the campaigns against Tokhtamish Khan were an economic and political necessity for Amir Timur's state.

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