

SCIENTIFIC PROGRESS OF LEARNING THE PERSONALITY TAMURLAINE
IN RUSSIAN STUDIES

Yakhshieva Zebo Rashidovna

doctor of Philosophy in Philological Sciences (PhD), Associate professor

Head of the Department of Information educational technologies and social sciences

e-mail: zebona.sevinch@gmail.com

ORCID: 0009-0006-0973-6147

Abstract: *This article discusses the content and essence of research conducted by Russian Orientalists and historians on the figure of Amir Timur. Using chronological and comparative-typological methods, the study examines how these scientific investigations have influenced contemporary Uzbek historiography.*

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

A well-known orientalist of the 20th century, A.Yu. Yakubovsky, mainly thought about the master's youth. He writes that "his personal bravery, generosity, his ability to intelligently select people and choose his assistants, as well as his leadership qualities brought him fame as a leader among the Barlos of the Kashkadarya oasis, among young nomadic soldiers".[10] The author said that the owner had a great organizational talent, a strong will and a genius for ruling, that he ruled the feudal state with strictness, that he appreciated practical sciences, medicine, mathematics and astronomy, and that he was interested in architecture, that he was a scholar of history, that Turkish, Arab and Iranian people He praises his knowledge of the past and his urban development activities. In particular, he emphasizes that scientists, scholars, artists and craftsmen were moved from different regions of the Mavarounnahr oasis, and that he strived for unity in the way of economic and cultural development of the country. Comparing the historian Amir Timur with Mahmud Ghaznavi, Timur transported all his spoils to the center of his country, rather than his riches, he added the owners of science and crafts to new cultural forces for the development of his country, which these sciences he notes that it served to make a great contribution to its development. However, as observed in other Russian historians, there are controversial points in a number of scientific opinions of the Orientalist scientist. Noting that there is no information about Timur's youth, the scientist limits himself to quoting Russian chronicles and the exaggerated imaginations of Claviho and Ibn Arabshah about this period. Timurologist A.Usmonov says that A.Yu.Yakubovsky "analyzes how the information from these three geographically distant sources are connected, and does not express a clear opinion about how close they are to the truth." denies that he was engaged in robbery and robbery, petty theft.[11] According to Yazdi, Amir Timur was wounded in the wrist during one of the battles in Seyistan, and according to the information given by Yazdi, he got the name Mamaqtuv from the army chief. It is said that Timur, who had stolen it, was wounded by a bow shot by a shepherd.

After reading this work of the Russian historian, as a reader who imagines the requirements of the time he lived in, the author gives Timur as a great leader, a noble man, a

person blessed by God, but many scenes of battles are only about gaining wealth, o He preferred to capture the property and the pain of loss in his family in the form of an increase in the mood of robbery. It can be understood that the reason for his comments was that the demands of his time did not allow him to be highlighted as a freedom fighter.[12]

Among the Russian historians discussed above, scholars such as A. Yakubovsky and V. Bartold spoke about Amir Timur's scientific potential and wrote that he knew Turkish and Tajik languages, but based on the information of Ibn Arabshah, he could not read and write. , they emphasize. In his imagination, Ibn Arabshah said that "Timur was illiterate, he could not read or write anything; and he did not know Arabic at all, he knew Persian, Turkish, and Mongolian languages to his liking," he says, showing the owners as illiterate. In other places of the work, "Timur completely mastered the stories of the prophets, the sayings of the kings, and the stories of the past, to the point that if the person reading made a mistake, "Yes, Timur would correct his mistake and question it" [13], he acknowledges his literacy and scientific talent.

In the second half of the 20th century, the Russian orientalist D. V. Striyeva analyzed the processes of establishing the kingdom of Amir Timur in Mavarounnahr and the political situation of that time as the main factor. The scientist focuses on the aspects that the above-mentioned historians did not pay attention to, the realities of the joint struggle against the Mongols by Amir Timur and Amir Husain, which they ignored. He mentions that the Mongol invaders were defeated as a result of Timur's military tactics. In this place, he compared Amir Husayn and Timurbek, saying that "Timur, more than Husayn, was distinguished by his correct understanding of the needs of the times and his perseverance, that he knew the nomadic life and the settled life well, and that he was better than the nomadic youth. In addition, he mentions that he had many supporters among the settled landowners, scholars and city dwellers. He also emphasizes that Amir Timur's goal in this political situation is to consolidate a single, strong state, to free Mavarounnahr from the threat of constant Mongol invasion, and to end the destruction of the population[14]. In addition to these positive views, Stroyeva, nourished by the communist ideological views of her time, believes that "for Timur, religion was a tool to achieve political goals, and about the youth of Timur, she also follows the Russian chronicles, Klaikho, Ibn Arabshah and Yakubovsky. .

I.P. Petrushevsky's views are also somewhat important among the scientists who conducted scientific research on the life and military activities of Amir Timur, one of the Russian historians of that period. Comparing Timur and Genghis Khan, the scientist said: "Compared to Genghis Khan, Timur's campaigns were planned with certain economic goals, he sought to establish security and control on the caravan routes for European-Asian trade, and he was able to use Mavarunnahr as a result of his campaigns. came to the conclusion that he wanted to develop the economy" [15].

Russian academic N.I. Konrad was interested in Amir Timur's genealogy, saying that he was a descendant of Chungiz Khan, that he was born, brought up, and ruled in a country with an ancient, rich cultural heritage, which influenced the formation of his ideals[16]. while another Russian historian A.P. Novoseltsev analyzed the positive opinions of Russian orientalists before him about Amir Timur, V. Bartold, A. Yakubosvkii, Uzbek scientists I.

Mominov begin to criticize the relationship.[17] His articles in this mood had a great negative impact on the study of Amir Timur's life and work in Russian oriental studies until the end of the 20th century.

Despite this, the scientific opinions of Russian historians, whether critical or positive, about Amir Timur, starting from the Russian historian V. N. Tatishchev in the 18th century, are about the great military activity of our proud grandfather in the history of Central Asia and the world, and numerous efforts to create a centralized state. It confirms that the Great Silk Road laid the foundation for the trade area, the prosperity of Mavarounnahr, the medieval Renaissance in the science of its time. It is also important for us that each scientist, based on the requirements of the time in which he lived, reacted impartially or erroneously, gave a one-sided or objective assessment based on the information he relied on. As a result of the work of Eastern and Western sources, as well as the work of Russian historical scientists and orientalists, these researches can be the basis for drawing scientific conclusions about how we literary critics entered the artistic works in different interpretations of the image of Amir Timur.

REFERENCES:

1. A.Usmonov. Amir Timur hayoti va davlatchilik faoliyatining Rossiya tarixshunosligida yoritilishi. (XVIII -XX asrlar). Tarix fan. Nomz.diss. Farg'ona. 2003. - B.95.
2. Якубовский, Опыт краткой политической характеристики// Вопросы истории, М.1946. - С.55
3. A.Usmonov. Amir Timur hayoti va davlatchilik faoliyatining Rossiya tarixshunosligida yoritilishi. (XVIII -XX asrlar). Tarix fan. Nomz.diss. Farg'ona. 2003. - B.120.
4. Yaxshiyeva Z.R. G'arb va Sharq adabiyotida Amir Timur prototipi asossida yaratilgan asarlar tadqiqi. O'zbekiston: til va madaniyat. Adabiyotshunoslik. 2024 .Vol. 1[2] ISSN 2181-92-2x. www.literature.tssull.uz 120-138.
5. Ibn Arabshoh. "Amir Timur tarixi". 2-kitob. T., 1992, - B.70.
6. Строева Л.В. Возникновение государства Темура// Ученое записки ЛГУ серия востковедческих наук. -Л., 1952. Вып. 3 № 128, - С. 70-71.
7. Петрушевский И.П. Иран под властью Тимура И Тимуридов. //История Ирана. М., 1977. - С.162.
8. Конрад Н.И. Средневосточное возрождение И Алишер Навоий// Иностранная литературе. -М., 1969. № 2. -С.213.
9. Новосельцев А.П. Об исторической оценке Тимура.// Вопросы истории. М., 1973. - С. 6-8.