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AMIR TEMUR PYSIOGNOMY IN LITERARY SOURCES

Abstract: This article analyzes the interpretations of the great commander Amir Temur in the works of Alisher Navoi and in the manuscript and lithography literary sources. It clear that study of the manuscript, master and textual implementation, and its artistic value are one of the main objectives of the textual science and literary source studies and literary studies. Finding these books and presenting them to a wide readership is one of the pressing challenges of our textual science. This article provides a comparative study of the literary sources depicting physiognomy of Amir Temur and discusses the differences and similarities between their genre features.

Key words: manuscript, lithography, Temurnoma, Majolis un-nafois, historical story, Amir Temur, Hayrat ul-Abror, Temur Kuragon, World Khan, Temur Khan, Sultan, Temurbek.

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Introduction

During the centuries-old history of the Uzbek people, the great Sahibkiran Amir Temur and the Temurids era has a special place. Amir Temur has eliminated the chaos and dispersion in the country. He united the Central Asian region into a single centralized state. He then ruled from Small Asian to India, from southern Iran and from Baghdad to the Volga and established a strong state. Amir Temur (1336-1405) during his thirty-five years (1370-1405) was always in the wars. He have raised the glory of his country and islam.

Political and military activities of this great Sahibkiran are fully described by the leading historians of his time. In particular, historians, such as Nizomiddin Shami and Sharafiddin Ali Yazdi, have reflected in their separate history books called "Zafarnoma". Ibn Arabshah (1389-1450) has written a book about the great Amir Temur. The historian Giyosiddin Ali has created a special history book about the great Sahibkiran's journey to India. Leading historians such as Hafezi Abru and Mirhond detailed the events of Amir Temur in his works. At the same time, the activities of Amir Temur are reflected in the literary works.

Amir Temur had gathered around him many scholars, poets and witty people. Oriental scholar Herman Wamberi reports that one of the poets of this group, Ahmad Kermony, wrote a book called "Temurnoma". The work of the great commander is illustrated in the artwork.

It is noted in historical works that an Arab poet Jaziri has a high respect among the people in the palace of Amir Temur.

Lutfulla Nishopuri, one of the great poets of his time, also was a palace poet of the Sahibkiran's son Mironshoh Mirzo.

During the time of Amir Temur the great creators of his time Kamol Khojandi and Kamoliddin Isfahani lived and worked. Kamal Khojandi was famous for his work in the field writing an ode, and Kamoliddin Isfahani was famous in the field of creating ghazal.

The great Uzbek thinker Nizomiddin Mir Alisher Navoi respects Amir Temur's name in eight of his five works. In the poem "Hayrat ul-abror" "Four ulus Khan Temur Koragon", "World Khan Temur Koragon", "Temur Khan" in the poem "Farhad and Shirin", "Sultan lord Temur Koragon" in the work "Muhokamat ul-lug'atayn" and in the works "Munshaot" and "Nasayim ul-muhabbat" is

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mentioned in the chapters in the references of Hodja Boyazid and Bobo Sungu by the Turkish saints under the name "Temurbek".¹

Scientist analyses works of Navoi Olimjon Davlatov classifies the cases of Amir Temur in Navoi's works as follows:

1. To illustrate Amir Temur in the process of interpretation of certain socio-philosophical, ethical and didactic issues;

2. Stories related to Amir Temur;

3. Historical scenes from the life of Amir Temur;

4. The Prophets of the Turkic Mashaykh concerning Amir Temur

Some chapters on Amir Temur's work are published in Majolis un-nafois and in the poem Hayrat ul-abror.

It is known that at the seventh session of the Majilis un-nafois, the Temurid Sultans will be informed about the creativity of the Sultans or their poetic ability. This meeting begins with Amir Temur. Navoi calls this person the Temur Kuragon. Timur Kuragon - Although he does not like to read, when he reads a byte, it is more fascinating than saying thousand bytes. [1, 411]

Following this comment, Navoi tells a story that illustrates this aspect of Amir Temur.

One of Amir Temur's sons, Miranshah, ruled in Tabriz. He got drunk. He disrupted justice a lot and began to do unworthy things. This statement reached Samarkand to Amir Temur. The Emir was informed that three of Miranshah's pointers had misled him and allowed him to drink. The Emir ordered them to go to Tabriz as soon as possible and cut off head all three of them. The criminals involved in this terrible punishment were Hodja Abdulkadir, Mawlana Muhammad Qahi and Usta Kutb Noi. The executioner cut the heads of two of them. But the third one escaped. He showed himself as a dotty and walked with the eremite.

When Amir Temur made his way to Iraq, it was found that Khoja Abdulkadir was here. He was ordered to be seized. Despite her devotion, Khoja was seized and brought to the Emir. Amir was sitting on the throne. Khoja's main virtue was the recitation of the Qur'an with great pleasure before the death order was issued. When Khoja was captured and brought to the emir, he knelt down and began to read the Qur'an aloud. He was reading with a very pleasant voice. After that, Amir's anger changed with grace. Amir Temur read the following verse to the people of virtue and perfection around him:

Abdol zi biym chang mus`haf zad.²

(Eremite shielded the Qur'an from fear.)

In the work of Sheikh Saadi's called "Gulistan" in Arabic contains a caption:

« Izo yavsa al insonu tola lisonuhu ka sinnavrin mag`lubin yasulu ala qalbi». Contents: *The tongue of man sentenced to death lingers long, as if a defeated cat had dusted the dog.*³

Amir Temur accepted the excuse of the sinner and forgave him. He was pleased with him and made him a guest of honor.

Navoi tells the story. Amir Temur thinks that it is his great virtue to bring such a poetic piece in its place. The poet concludes with some exaggeration:

"Idrok va fahm ahli bilurkim, yillar balki qarnlarda mundoq latif so`z voqei ermas". [1, 411]

After completing the speech about Amir Temur, Navoi, in his habit he links this kind of speech, with Sultan Hussain Baikara. Sultan Hussein used many poems and bytes in their places, reports Navoi. This is Navoi's conclusion that it was a legacy him from his grandfather.

Navoi concludes the story with a prayer for both great people:

"Ul birining makoni ravzayi jinon va bu biri jahon mulkida jovidon bo`lsun." [1, 411]

The eighth article of Hayrat ul-abror, the first book of Navoi Khamsa, is about loyalty and infidelity. In this chapter, Navoi relates an incident that led to Amir Temur's march to India. During that march, the winner Amir Temur ordered the massacre.

Andoq eshitdimkim, shahi komron,

To`rt ulus xoni Amir Ko`ragon,

Fathi aqolimda qilg`onda ramz,

Hind savodida qatiq bo`ldi zamz. [2, 161]

At that moment, two friends fell into the hands of the murderers. Each of the friends begged the killer to cut off my head and not touch his friend. The killer wanted to cut off both of them. Then each one of his friends would hold his head and ask me to kill him first, so that he might live until I die.

Suddenly the order called "Alamon" was announced. The killings stopped. Navoi summarized it:

Bir-biriga kechti alar jonidin,

Shoh dog`i kechti ulus qonidin. [2, 163]

They and their people were saved from death because of their loyal friends.

In the sixteenth century, Khotifi wrote his own poem "Temurnoma" in Persian-Tajik. The Khotifi was determined to write "Hamsa". It is well known that the fifth book of Khamsa was dedicated to the great Alexander the Great. Khotifi created the Temuroma poem in place of the "Alexander the Great".

There are also several stories and epos in the Uzbek and Persian languages about Amir Temur's

¹ Олимжон Давлатов. Алишер Навоий ва Амир Темур // Ўзбекистон адабиёти ва санъати газетаси. Т., 2013, № 14

² This poem, read by Amir Temur, is the fourth fragment of the famous "Khavoriya" rubaiy by Sheikh Abu Said Abulkhair.

³ Navoi scientist Aziz Kayumov insists that this is a reference to the Egyptian portrayal of the Egyptian Saadi.

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youth, his political and military activities. Many of these literary sources are in the fund of the Institute of Manuscripts of the Academy of Sciences of Uzbekistan. One of such sources is the manuscript "Qissayi Amir Temur".

Inventory Number of this manuscript 6537 II. The work is written in Uzbek language. The author is Sayyid Muhammadhoja ibn Jafarhoja. It does not specify when the manuscript was written and when and where it was copied. According to the paper and the letter it can be assumed that it was copied in the 19th century.

The text is written in black. The titles of the chapters are in red ink. The letter is simple, not cute. This work begins with page 131b of the manuscript and ends on page 267. The full title of the work is in Persian and in Arabic: Asori Doston's story is purely sad. This is the meaning of the phrase: "Osori doston qissai nur g'ussa Amir Temur Ko`rag`on sohibqiron navvara Allohu". «The traces of the story of Amir Temur Kuragon with whom related problems with proud years. May Allah fill his grave with light".

There is another copy of this manuscript, written in 1304 Hijri (1886 CE), 224 pages, and copied by a calligrapher in a Nastalic letter. The work is in the form of a prose and it is an artistic interpretation of the life of Amir Temur.

Another source of information on this fund is called "Temurnoma" and its inventory number 3731 and it was printed. The story was written in Persian

and Tajik language and It was published in Tashkent in 1920 by the Turkestan State Publishing House in hard copies. The book does not mention the author of the work. Author of the book is also unknown. The book is a work of prose. But there are also many poems in it. The text was written in a beautiful frame in Nasta. Titles and poems are written in bold letters. The book consists of 155 pages.

This book is the first volume of Temurnoma. The cover is made of dermantin. Beginning of the book: "Dostoni tavalludi amir sohibqiron Ami Temur Ko`ragon va bayoni padari modari-u". [4, 2p]. (Contents: "The birth of Amir Temur and the poem about his father and mother"), beginning with the words:

"Badazon Amar sohibqiron bisyor hursand va hushnud gardida sulton Shibliyro ruhsat dodand. Tammam jildul avvali Temurnoma " [4, 2b]

(Contents: After that, Amir was very happy and pleased and allowed the Sultan

People have been in interest to Amir Temur, who has liberated his country and established a powerful centralized state in Central Asia for passing years and centuries. Many legends have been created and written about him. Books about the life, political and combat activities of Amir Temur have been forgotten. Finding these books and presenting them to a wide readership is one of the pressing challenges of our textual science.

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