

A Worldwide Picture Of Amir Temir's Image

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Annotation: The article is devoted to the Savior of Europe, the owner of Zuhur, the greatest man of the XIV century, the owner of the golden statue - Amir Timur. World famous scholars recognized Amir Temur as the fair ruler, military politician, strong organizer of political and international relations and the founder of the strongest state in Central Asia and they wrote numerous historical novels, poems, dramas and tragedies praising Amir Timur. The son of Ancient Samarkand ("Queen of the Earth"), Temurbek is regarded as a great commander and enlightener in France, Italy, Spain, England, Germany and Turkey.

Keywords: Sahibkiran, orientalist, great, oriental's schools, military politician, national character, translation, tragedy, novel, opera.

Introduction

Uzbekistan plays an important role in the history of world civilization. Our land, rich in cultural and spiritual heritage, has had an impact not only in Central Asia, but also in social processes around the world.

In particular, the image of our ancestor Amir Timur, his life and work has attracted the attention of European researchers. Many historical novels, poems, dramas and tragedies, and even operas have been written about Amir Timur, the "savior of Europe". To determine the reasons for the creation of these works, let us have a glance at the history and political situation of that period.

In the fourteenth century, the political and economic situation in European countries was not at good level. Russia was also divided into several principalities, some of which were in the hands of the Lithuanians. This, undoubtedly, affected Christian-Muslim and West-East relations in general. Among the countries in the East, Egypt, Turkey and Mongolia are considered the strongest. Amir Timur founded the most powerful state in Central Asia. His reign was an example to the states of his time. Amir Timur conquered many Asian countries, including Turkey, which was located between Europe and Asia. This, in turn, put an end to Turkey's attacks on European countries. Amir

Timur resisted conflicts between the West and the East, Christians and Muslims, and even turned the Turkish sultan Bayazid away from the evil path. It is not vain that Amir Timur was called a "savior of Europe" and a gold statue was erected to him. Foreign researchers describe Amir Timur not only as a great commander, but also as a great politician and famous statesman. They emphasize that Amir Timur was a just ruler, a military politician, a strong organizer with a good knowledge of political and international relations. The Turkish historian Mustafa Ali called Amir Timur not only a master, but also "the owner of zuhur" and wrote that he was superior to other Sahibkirans - Chengizkhan and Alexander the Great. The French scholar Marcel called Amir Timur "the greatest man of the fourteenth century".

In the study of our history, culture, language, heritage of our great ancestors, French orientalist, in the words of the first President of Independent

Uzbekistan Islam Karimov, “pioneered and achieved remarkable results”¹

The French school of Oriental studies began to form in the seventeenth century. Uzbek-French literary relations date back to ancient times. The dramatic quantitative and qualitative changes in this direction were further developed in the twentieth century.

In the second stage of the Renaissance, many scientific, historical, popular and artistic works were written in the world of oriental studies dedicated to our great ancestor Amir Timur, who made a great contribution to Eastern civilization. A lot of work has been done and is being done at the French School of Timurid Studies. One of the most prominent representatives of such a school is Lucien Karen.

Lucien Karen was born in 1920 in Strasbourg, France. His specialty is geology-biochemist, from 1941 to 1946 he worked as a researcher (intern) and assistant at the famous University of Paris in France, and since 1951 has been a doctor of the University of Paris.

For many years, Karen has worked as an expert and consultant in many countries around the world under French technical assistance and the United Nations Development Program. He has served as a consultant in Vietnam, Benin, Morocco, Brazil, and Lebanon. He headed the Laboratory of Geochemistry and Water Problems in Morocco. Since 1961, Karen’s life has changed: for the first time he visited Uzbekistan in order to master Mirzachul. During the trip, he became interested in Amir Timur and the Timurid dynasty and began to study the history of the dynasty. Professor Lucien Karen is the chairman of the Association for the Study of the History, Art of the Timurids and French-Uzbek Cultural Relations in France and the editor of the magazine *The Timurids* published by the association.

“Timurbek is one of the leaders in the history of the world. He renewed the society of his time and gave it a new direction. He completed the Middle Ages and ushered in the Renaissance.... He built monuments to the sky, expressing faith in all-round beauty and God.”²

During the “Red Empire”, the name of Amir Timur was erased from the pages of our history with black paint, doomed to be forgotten. The goal was to remove the national consciousness, the sense of national pride from the heart of our people, to persuade it to dependence. But the Uzbek people have not forgotten their ancestors, their heroes, they will always keep them in their hearts and souls.”³

On the basis of the data collected by the Timurologist, a historical novel *The Kingdom of Amir Timur*, a historical travelogue *Journey to Samarkand* in the time of Amir Timur and the tragedy *Amir Timur* were published.

Lucien Karen's historical novel *The Kingdom of Amir Timur* was first published in 1978 by La Baconiere in Nyushatel, Switzerland. The book was adorned with more than twenty historical maps and photographs. In 1980, it was published by Payot Publishing House in Paris (without maps and pictures). This work by Karen has since been reprinted several times. The novel begins with the history of Samarkand and covers the journey of Amir Timur from his birth to the end of his life. It contains separate chapters on the future of the kingdom founded by the emperor, as well as the life of Babur, information about the relations of our great ancestor with the kings of Europe, and the genealogy of the Timurids.

The valuable aspect of this novel is that in it the author objectively interprets the works written about Amir Timur before him, takes a historically correct approach to the activities of the master, and praises his great services to humanity.

¹Karimov I.A. May we have a free and prosperous Motherland. T.:Uzbekistan.1983.- P.224.

²Karen L., Saidov A. Amir Temur and France. T. : Adolat, 1996.- B 85

³Karimov I.A. Respect. Halk suzi, 1993, issue, 1

Another of Professor Lucien Karen's major works, *Journey to Samarkand in the Time of Timur*, was first published in 1990 by the French State Publishing House (Imprimerie Nationale) in Paris, the second edition in 2002, and the third edition in 2006. Karen translated the work from Spanish into French. This work is based on the impressions of the visit of the Ambassador of Castile Ruy González de Clavijo to Samarkand. The book is an annotated translation of Clavijo's diary *Journey to the Palace of Timur in Samarkand* from Spanish into French. This book, prepared within the framework of UNESCO's project "The Silk Road – Road of Dialogues", attracts readers with a wide range of scientific and historical information, a wealth of miniatures and color photographs, and differs from publications in other languages. Rui Gonzalez de Clavijo, the ambassador of Castile to the palace of Amir Timur, visited Samarkand in 1403-1406 and saw many things with his own eyes. So the events in Clavijo's diaries are much closer to the truth.

A large part of the book, Introduction, is written by Lucien Karen. Karen wrote such chapters as *Amir Timur in legend and history*, *Aspirations to the palace in the East*, *Manuscripts and storytelling style of Clavijo*, *information and comments on Correspondence of Amir Timur* are attached. Among the appendices are a letter from Amir Timur to King Charles VI of France, translated into French by Karen and Mahjub, and a letter from Amir Timur to King Enrique (Henry) III of Castile, translated by L.Karen. The Uzbek translations of these letters are given in Professor L. Karen's book. Also, Amir Timur's letter to King Charles VI of France was translated from Persian into French by L.Karen, D. Mahjub, D. Bogdanovich.

Published in the form of a large album, this colorful book is enriched with various photographs, historical miniatures and rare sources preserved in the archives of France and Spain.

I.I.Sreznevsky translated into Russian Clavijo's *Journey to the Palace of Amir Timur* which was translated into Uzbek by Achil Togaev and the work was also translated into Spanish by Ulugbek Juraev.

Timur takes measures to ensure the security of caravans on all major international routes, historically known as the Silk Road, leading from European countries to India and China and from there through Central Asia, and pays great attention to the comprehensive development of trade relations between East and West.

In these countries, Amir Timur manifests himself as a diplomat: Timur develops economic ties with Byzantium, Venice, Genoa, Spain-Castile, France and England. The letters of the kings of England and France to Timur in connection with the establishment and development of diplomatic relations are proof of our opinion. Some of the letters are kept in the French National Archives, the British Museum and the Spanish archives.

Karen also created a two-part, six-act play called *Amir Timur*. The events in the play begin with Amir Timur's accession to the throne in Samarkand and end with the Otrar fortress. In the work, Amir Timur is described as a just ruler, a loyal friend and loyal companion, as well as a man of profound knowledge and a guide to science and culture. However, this work is not without some shortcomings. Due to the peculiarities of European drama, the author romanticizes the life of the East, in some places using the myths about Amir Timur spread in Europe. The work was translated directly from French into Uzbek by Bahodir Irmatov.

During his research on Timur and the Timurids, Professor Lucien Karen met Islombek – son of Khudoyorkhan, a descendant of Timur, who lived in Paris. Islombek tells many interesting stories about the crisis of Timurid culture. As a summary of his nearly 35 years of research on Amir Timur, Karen writes: "Timur is incomparable. He is a great commander and organizer, as well as a leader of artists and scientists, a companion to those who can change their course, a man of magic."

Lucien Karen's significant contribution to the study and promotion of the history of the Timurids and his great contribution to the development of French-Uzbek cultural ties were praised.

Orientalist, Timurologist Lucien Karen was awarded the Medal of Shuhrat (Fame) by the decree of the President of the Republic of Uzbekistan.

The descriptions given to Amir Timur also attracted the attention of European writers and artists. Among them are representatives of English, Italian, Spanish, French, Russian and other nationalities. There are many works of art about the life and work of Amir Timur. Among them: *The Great Tumurlang in Iran* by Luis Velez de Guevara (Rome, 1642), *The Struggle of Timur the Great with the Turkish Sultan Bayazid* by Sir Waters (Amsterdam, 1657), *Commander Timurlang* by an unknown author (Paris, 1675), *Timurlang or the Death of Bayazid* by Mykola Prado (Paris, 1675), the tragedy *Timur the Great* by Charles Saunders (London, 1681), the tragedy *Self-sacrificer* by Francis Fayne (London, 1686), the tragedy *Timurlang* by Nicholas Rows (London, 1702), historical drama *Timurlang* by L. Smith (Amsterdam, 1710), the tragedy *Generous Timurlang* by William Popple (London, 1732) and others. The first opera about Amir Timur was written in Italy by Mare Anton Ziani in 1689 and staged at the Venice Theater under the name *The Great Timurlang*. Other operas include *Bayazid and Timurlang* by J. Ph. Förtsch (Hamburg, 1690), *Timurlang* by E.M. de Shefdeville (Paris, 1766), music by J.F. Reichardt, two-part drama "Timur" by M.G. Lewis, music by P. Kang (London, 1811).

The famous opera about Amir Timur was written in 1724 under the name *Timurlano* by Nichola Haym and was first staged on October 31 of that year. The music for the opera was written by the famous composer G.F. Handel and performed at the Theater of the London Academy of Music. There is also a German text of the opera. The Italian version of Handel's opera *Timurlang* is still staged.

Although dozens of plays about our great-grandfather have been staged in European theaters, it is sad that Christopher Marlowe's tragedy *Amir Timur* was once staged at the former Hamza Academic Drama Theater and then banned. This was another "political game" of the Soviet regime.

Christopher Marlowe (1564-1593), the author of a great tragedy about Amir Timur, was

the founder of the English tragedy of the Renaissance, whose work was imbued with the spirit of liberalism and deep democracy. Marlowe loved the tragedy of great personalities and the creation of historical dramas. The first part of his tragedy *The Great Timurlang* was published in 1590, and the second part in 1606 in London. This work was translated into Russian by Linetskaya and Polonskaya. In 1989, MarufJalil translated the tragedy *The Great Timurlang* from Russian into Uzbek. In fact, this work was created in 1587-1588.

Professor Hamidulla Karamatov's dissertation was written on the creation of Christopher Marlowe's tragedy *The Great Timurlang*, the original version and its translation into Uzbek and was defended in 1990. The dissertation was defended under the supervision of a famous scientist of the Republic of Uzbekistan, professor Gaybulla Salomov. In those 1990s, it was difficult to write an article about Amir Timur. Nevertheless, it is commendable that professor Gaybulla Salomov and his student Hamidulla Karamatov, who created a scientific school on the theory of translation in our country, showed "scientific heroism" and tried to fully justify the name of Amir Timur. Naturally, the shortcomings in the translation from English into Russian became even clearer when translated into Uzbek. Professor Karamatov pointed out shortcomings in the Uzbek translation and even in the Russian translation.

Historical issues, including the reigns and activities of kings and emperors in Europe and Asia, also attracted the attention of medieval English playwrights, who created many works dedicated to the field. Such playwrights included R.Green, Th.Nashe, Th.Kyd. The characters in the dramas created by Christopher Marlowe, such as *Lyra*, *Macbeth*, *Carmolona*, *Timon*, are very similar to the characters in the works of Shakespeare and other playwrights. Therefore, it is not vain that Ch. Marlowe, who lived a very short time - 29 years, was even called Shakespeare's teacher. Because some of the events and images in Shakespeare's works, such as "King Jean", "Henry IV", "Richard II" are close to the "Edward II" created by Ch. Marlowe. However, Marlowe's tragedy *The Great Amir Timur* on the subject of the

East is completely different from the works of other European playwrights. In our opinion, Marlowe studied the history of Amir Timur's time and created his work inspired by the activities of the "European savior". Those who read works about Amir Timur or saw performances created historical works about him.

The truth about Sahibkiran also spread to the American continent. The American poet Edgar Allan Poe (1809-1849) called one of his books *Timurlang* and other poems and published it in Boston in 1827. Another collection of poems published by E.A. Poe in 1829 was called *Al Araaf Timurlang* and other small poems. E.A. Poe was inspired by the works about Sahibkiran that existed in Europe and wrote a poem about Amir Timur. The poem describes Amir Timur as a great commander and a very enlightened man, and even called Samarkand the most beautiful, magnificent, bustling "Queen of the Earth". Certainly, this description of Samarkand is also found in the correspondence of foreign ambassadors of that time. It is not vain that Amir Timur is called "savior", "generous", "self-sacrificer" in the above-mentioned works, and in almost all of them it is customary to add the word "The Great". Because Amir Timur and his legacy are great and valuable.

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