

# Understanding Amir Temur Is Understanding Ourselves

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**Abstract:** This scientific article covers the foundation of a centralized state by Sahibqiron Amir Temur, his state governance, skillful military leadership, mutual relations with European countries, as well as the material and cultural prosperity of Amir Temur's state and Sahibqiron's great services to his homeland and nation.

**Keywords:** Independence, Amir Temur, centralized state, historical sources, "Strength is in justice", "Temur's Statutes", Amir Temur and European military leaders, state governance, Turkish Sultan Bayezid, Uzbek statehood during Amir Temur's era, Amir Temur and the present time.

**Introduction:** Independence is, first and foremost, infinitely dear to us because it returned to our people their sacred values, their rich spiritual and cultural heritage, and among these, the truth about the great figure Amir Temur.

During the Soviet era, he was portrayed as an "invader and destroyer," and books and articles were written that incited not sincere respect for his person, but rather hatred.

We gained the opportunity to objectively restore the historical services of Amir Temur to the Uzbek people. Only thanks to Independence did we begin to constantly remember our ancestor Amir Temur, to deeply understand him, and through understanding our past, confidence in the future awakened.

The rich history left by Sahibqiron Amir Temur bestowed inexhaustible strength and power upon our national pride and glory.

Before Independence, during the Soviet era, this great figure was portrayed as an "invader and destroyer," attempts were made to incite not sincere respect for his person but hatred, and our scholars who wrote the truth about him were persecuted.

As the President of the Republic of Uzbekistan Sh.M. Mirziyoyev stated, "If every people, every state is not independent, others can humiliate not only its peasant, not only its worker, but even its poet and scholar, state official as they wish, and trample human dignity into the dust" (Mirziyoyev Sh.M., We will build our great

future together with our brave and noble people. -T.: "Uzbekistan", 2017, p. 347)

Indeed, during the former Soviet era, our people suffered greatly from such humiliations. As a result of the humiliations of the Soviet system, the Uzbek people were separated from many of their true sons.

Amir Temur is a person who rendered incomparable service in the development of Uzbek statehood in the history of our Homeland. Amir Temur is a brilliant figure recognized in the history of the world's peoples as a great statesman and famous military commander. In his time, he restored Uzbek statehood, elevated it to a high stage of development, and spread fame throughout the world.

Although we possess quite rich and diverse sources about Amir Temur, creating his image remained a problem awaiting resolution until recent times. On the occasion of Amir Temur's 660th anniversary, statues of Sahibqiron were erected in the cities of Tashkent, Samarkand, and Shahrisabz. A great step was taken in creating the true image of Amir Temur. Indeed, Ibn Arabshah, who witnessed Amir Temur's life and his multifaceted activities as a military commander and statesman, left important notes regarding his image: "Temur was fearless, brave, one who made courageous people obey, and he favored the bold, the lion-hearted and the valiant. With their help, he conquered the locks of terrible places, captured the lions among men, and with their strikes destroyed the peaks of high mountains. He was unerring (in hitting targets),

remarkably insightful, incomparably fortunate, appropriately majestic, speaking with firm resolve, (a truthful person even when misfortune befell him)." (Ibn Arabshah, *History of Amir Temur*, -T.:, 1992, p. 65)

Likewise, the Spanish ambassador Ruy González de Clavijo succeeded in meeting with Amir Temur in the Dilkusha Garden in Samarkand on September 8, 1405, and describes the situation at Sahibqiron's reception ceremony as follows: "Sahibqiron sat on a throne in a palace within the garden. Before him, a fountain shot upward, and red apples floated in the fountain's pool. The monarch sat on a silk cushion, leaning on his side. The sovereign wore a plain silk robe without patterns, on his head a tall headdress, and on top of the headdress were set red rubies and other precious stones." (Clavijo, *Travel diary to Samarkand to the court of Amir Temur*.-T.: 2010, p. 156)

Amir Temur studied in a madrasa, was educated, and had a worldview that was comprehensive in every respect. He was sharp-minded, lion-hearted, valiant and proud, and possessed high moral character. He mastered various worldly sciences and the art of war. He memorized the Holy Quran and studied the science of hadith.

Amir Temur's adolescent years coincided with the peak of Mongol tyranny. At this time, Transoxiana had even changed its historical name and had become the colonized Chagatai Ulus. Cities and villages, mosques, madrasas, and libraries were destroyed by the Mongols, and irrigation facilities had disappeared. Oppression and tyranny had exhausted the people's patience and devastated homes.

Moreover, in various regions of the country, local dynasties operating with claims to independence, including the Sufis in Khorezm, the Barlas in Kashkadarya, the Jalayirids in the Akhangaran Valley, the Sadrs in Bukhara, the Sayyids around Termez, the Barlas in Kashkadarya, and the separatist movements of other forces were also posing a serious threat to the country's integrity.

In this very period, in 1360, the khan of Moghulistan, Tughlugh Timur, invaded Transoxiana with the aim of restraining local rulers who were striving for independence.

It was in such difficult circumstances that young Temurbek appeared on the political stage of Transoxiana. Temurbek set himself the goal of liberating the country from the Mongols. Correctly assessing the political situation with intelligence and wisdom, he set the task of acting cautiously to achieve his goal, first gathering patriotic, homeland-loving forces around him, then striking against the country's enemies when a favorable opportunity arose.

As is known from our past history, during fundamental turning points in the people's history, patriots who set as their goal the country's independence and the people's prosperity courageously entered the arena, and they considered the meaning of life to be "to be a remedy for the nation's troubles."

The obstacle preventing Amir Temur from achieving the great goal he had set for himself was Amir Husayn, the ruler of Balkh, who was claiming the throne of Transoxiana. Due to the demands of the situation, in the spring of 1370, Amir Temur marched his army to Balkh, where Amir Husayn had established himself, and destroyed him. After that, Amir Temur became the sole ruler of Transoxiana. The nobles and emirs of Transoxiana came to Balkh to congratulate Amir Temur.

In Samarkand, a ceremony was held to elevate Amir Temur to Supreme Rulership. However, he announced that he would be called not the Khan of Transoxiana, but the Great Emir, and that he would govern based on the Islamic faith. Samarkand was chosen as the state capital, taking into account its very ancient and rich history and its geographically favorable location.

After Amir Temur attained the rank of Great Emir, he first began to implement his great goal—the intention to establish a strongly centralized state.

On the very day he began his activities as ruler of Transoxiana, he announced plans to restore Samarkand's defensive walls and build a palace. He began to create a favorable environment for the country's population to live according to Sharia rules. The Great Emir governed authority in the name of the khan.

Ibn Arabshah, the historian of Amir Temur's era, writes in his work "Aja'ib al-Maqdur fi Tarikh Taymur": "Temur built several towns around and on the outskirts of Samarkand, and named them after... great and central cities such as Misr (Cairo), Damascus, Baghdad, Sultaniya, and Shiraz. Between Samarkand and Kesh, he established a garden, built a palace there, and called it Takht-i Qaracha" (Ibn Arabshah, *Aja'ib al-Maqdur fi Tarikh Taymur*, Book II, p. 82). During Amir Temur's era, Samarkand became a city that was the jewel of the earth.

As the President of the Republic of Uzbekistan Sh.M. Mirziyoyev stated, during this period Samarkand "...became one of the most powerful and prosperous cities in the world" (Mirziyoyev Sh.M., *We will build our great future together with our brave and noble people*. -T.:, "Uzbekistan", 2017, p. 177).

As early as 1371, Amir Temur united all the territories that had been moving toward independence. The main

goal of his many years of campaigns against Emir Qamar al-Din, who was among the Mongol rulers, was to annex the eastern territories to Transoxiana. This had decisive importance in restoring Uzbek statehood and creating a centralized state.

Amir Temur sent letters through envoys to Husayn, Yusuf, and Sulayman Sufi of the Sufi dynasty, who were ruling Khorezm, in order to peacefully incorporate Khorezm into Transoxiana. However, they did not agree to Amir Temur's just proposal. After that, Amir Temur was forced to make 5 campaigns to Khorezm, and only after the last campaign in 1388 was Khorezm incorporated into the empire. Even before this, the rulers of Shash, Termez, Hisor, Badakhshan, and Kunduz had also recognized Amir Temur's authority and submitted to him.

Thus, through military campaigns conducted over several years, struggles, skillfully applied measures, and diplomatic prowess, Amir Temur liberated the country from Mongol captivity, put an end to political fragmentation and mutual conflicts, and laid the foundation for a unified centralized state.

The emblem of Amir Temur's state, consisting of three circles, appeared with the inscription "Strength is in justice." On coins, it was written "Temur Kuragan."

Amir Temur placed the sanctity, unity, and integrity of the Homeland above all else. As a result of his world-conquering campaigns, he divided the lands he conquered and certain territories as hereditary estates among his sons and grandsons, but he never gave his own empire's heart, the motherland of Transoxiana, as property to any of his descendants.

Sahibqiron protected the wholeness and integrity of Transoxiana like the apple of his eye. Amir Temur was a true patriotic ruler of his time. Indeed, Amir Temur remained eternally as a symbol of patriotism for future generations. Amir Temur governed the vast empire he established with intelligence and legal foundations. His words, "I accomplished nine parts of state affairs through consultation, planning and counsel, and the remaining one part with the sword" (Tuzuklar, p. 15), are vivid proof of this.

In governing the Temur empire, particularly in strengthening it politically and economically, great importance was given to holding qurultais (assemblies) for the purpose of discussing matters of state importance and determining plans and measures. According to Sharafuddin Ali Yazdi, at a number of qurultais and councils held by Temur in Qarshi, Samarkand, Qarabagh, and other places, the most important issues concerning the country's economic and military situation were discussed, decisions were made on the implementation of important tasks, and

measures were determined.

In resolving every matter of state importance, Amir Temur would consult with experts and scholars in that field. For example, in 1403, he invited scholars and learned men to a council convened in the city of Baylaqan in the Caucasus.

At this qurultai, Sahibqiron said the following to the scholars and learned men: "Famous people of science and religion have been helping monarchs with their advice. My goal is to establish justice in the country, strengthen order and peace, intensify construction in our land, and develop our state. It is necessary for you to assist in implementing these tasks" (Sh.A. Yazdi, Zafarnama, pp. 288-89).

A number of scholars worked in Amir Temur's court, such as Mawlana Abduljabbar Khorezmi, Mawlana Shamsuddin Munshi, Mawlana Abdullah Lisan, and Mawlana Badriddin Ahmad. Amir Temur paid great attention to the development of fields of science such as mathematics, geometry-architecture, astronomy, literature, history, and music.

Amir Temur's domestic and foreign policy was aimed at elevating the country to a high level economically, politically, and culturally.

Sahibqiron was a truly people-loving ruler who struggled to ensure justice, peace, and prosperous life in the country. "Emir Sahibqiron," says Nizamuddin Shami, "thoroughly investigated the condition of the subjects, took the right of the oppressed from the oppressor, showed attention to obtaining information about the country's ruin and prosperity, and while putting everyone's rights in their proper place, honored each class of people with various kindnesses: he glorified and respected the sayyids, gave gifts and rewards to the emirs, showed respect and honor to the scholars, showed generosity and charity to the weak, and satisfied the subjects with security and justice. Therefore, his blessed being became worthy of God Almighty's grace and favor..." (Nizamuddin Shami, Zafarnama, p. 220)

During Amir Temur's era, such evils as injustice, oppression, violence, and arbitrariness were eliminated, and the people's interests were protected.

Sahibqiron worked thinking not only of Transoxiana but also of the peoples of other countries under his rule. He ordered his sons, who were appointed as governors of those lands, to pursue a policy aimed at justice and truth, prosperity and progress.

In governing the state and in personnel policy, Amir Temur paid important attention to appointing viziers.

He paid serious attention to qualities such as the lineage, intelligence and wisdom, awareness of the

condition of the army and subjects, patience and endurance, and love of peace of the person he intended to appoint as vizier. "Whoever possesses these four qualities should be considered a person worthy of the rank of vizier. Let them appoint him as vizier or advisor, entrust him with the affairs of the country and the authority over the army and subjects. Let such a vizier be given four privileges: trust, attention, authority, and power," he instructed.

During Amir Temur's era, the establishment of the position of arzbegi (chief of petitions) was of great importance.

Another instructive aspect of Amir Temur's personnel policy was the establishment of a position that did not exist in any state of his time and is rarely found in history—the "Justice" emir.

In Sahibqiron's empire, such evils as injustice, oppression, violence, and arbitrariness were eliminated, and the people's interests were protected.

Every time Amir Temur returned from a campaign, he would inquire about the people of Samarkand and on certain days would personally receive petitioners. Amir Temur governed his vast empire on the basis of law (tuzuklar) and consistently implemented it in life.

"I governed state affairs," he says, "based on the rules of imperial law, relying on the Tora-Tuzuk, and firmly maintained my rank and position in the empire... With justice and fairness, I satisfied God's created servants..." (Tuzuklar, p. 75).

During Amir Temur's era, the slogan "justice is not in force, force is in justice" was equally applied in all territories of the empire (Tuzuklar, p. 54).

One of the most important advantages in Amir Temur's state governance was that special importance was given to the criterion of justice and the rule of law. In his "Tuzuklar," which contains issues of state governance, the idea of applying the criterion of justice in every matter is deeply expressed. Justice was the main criterion of Amir Temur's statehood policy.

While consistently adhering to the foundations of Uzbek statehood that had been formed before him, Amir Temur made a significant contribution to enriching them in content, which consisted of considering the activities of all social strata in the development of society and ensuring their interests. On this basis, Amir Temur was the first in world history to divide the social composition of society into 12 classes and to define the separate status and interests of each of them, and accordingly, the mutual relations between the state and society.

Amir Temur paid extremely great attention to establishing and developing trade relations between

Mashriq and Maghrib, that is, East and West. In this matter, Amir Temur demonstrated himself as a skillful diplomat. Sahibqiron "intensified his activities in the field of establishing and strengthening economic relations with Byzantium, Venice, Genoa, Spain-Castile, France, England, in other words, with European states that were more well-known and famous at that time" (Mominov I.M., The place and role of Amir Temur in the history of Central Asia. -T.: "Fan", 1993, p. 11).

It is evident that Amir Temur was a ruler who foresaw the importance of interstate relations in the development of his state even in his own time.

After Amir Temur's victory over the Turkish Sultan Bayezid, his prestige rose even higher, and such relations expanded further. For this reason, numerous historical works were created in those countries, and his name was glorified as the great Temurbek. In France, his statuette was made of gold and displayed in museums as the "Savior of Europe." As a great statesman, Sahibqiron occupied a worthy place among famous statesmen.

In short, those who have written works about the image and history of Sahibqiron Amir Temur give him such descriptions as "Sahibqiron of the Seven Climes," "World Conqueror of Kings and Sultans," "Genius Statesman," "Extraordinarily Powerful Ruler," "Capable and Courageous in Establishing Justice," and many others.

Indeed, Amir Temur elevated his state to a high level materially and culturally and became a symbol of Homeland and Nation. Even in his own time, he became world-famous as a great statesman, skillful military commander, master diplomat, and patron of science and culture. He became the pride and glory of the Homeland and Nation and spread fame throughout the world.

In recent years, Uzbekistan has become one of the states with a strong and high reputation in the world community. Under the leadership of our esteemed President Sh.M. Mirziyoyev, great reforms have been and are being implemented in all spheres in our republic. Great care has been taken in improving the material condition of our people, and important tasks aimed at developing science and culture have been implemented. The appearance of cities and villages in our republic has fundamentally changed. In short, a new era in Uzbekistan's development has begun—this is the era of a renewing Uzbekistan. This testifies to the realization of the dreams and goals of the great Sahibqiron Amir Temur.

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