

# Methodological Issues of Studying the Development of Craftsmanship During the Emir Timur Era in Foreign Sources in the XVI-XX Centuries

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**Abstract:** The role of Emir Temur as the head of state in the economic development of the Sultan, especially in the economic policy of the craftsmanship, has not been studied by economists as a single topic. Nevertheless, in this regard, the leading foreign writers and scholars in the social sciences have mentioned in their works. This article analyzes the studies associated with the Emir Temur era in the 18th and 20th centuries.

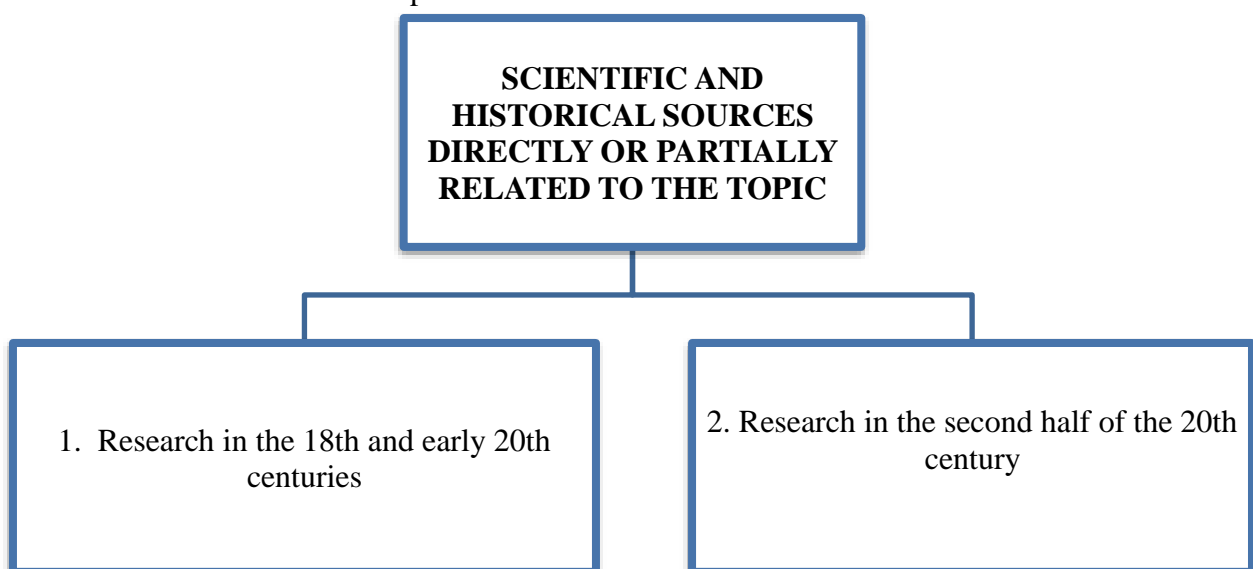
**Keywords:** Emir Temur, Central Asia, Samarkand, crafts, craftsmanship, types of crafts.

## Introduction

The great interest of Emir Temur's personality, as well as the scientific and historical works that has been collected in the East and West, has been revealed in his time, including myths and legends, as well as various works of art, history, and art. This led to more than six centuries since Emir Temur's rise to the present day. It is desirable to analyze these studies in terms of time and space, depending on the nature of the work, as the works of the past years, based on the personality and interests of Emir Temur, differ in style and genre, which naturally complicates the researcher's research. It is important to us that the scientific, historical and analytical works are important to us, and their classification helps to facilitate further researchers.

## Result and analysis

Group-based analysis of the research conducted on the topic will serve to reconcile and substantiate the controversial views of time and space.



**Figure 1. Periodic group of researches on the topic.**

It should be noted that these sources were selected depending on the nature of the topic

**Table 1. Sources relating to the personality of Emir Temur and its activities dating back to the 18th and the first half of the 20th century.**

1.	THE 18 <sup>th</sup> CENTURY AND THE FIRST HALF OF THE 20 <sup>th</sup> CENTURY	
	Nicholas Rowe	Tamerlane: A Tragedy. As it is Acted at the New Theater in Little Lincoln's-Inn-Fields. By His Majesty's Servants. London. J. Tonson Printer. 1701. – 72 p.
	William Davy Joseph White William Hunter	Institutes Political and Military. (written by Timur) Oxford : At the Clarendon Press, 1783. -408 p.
	Niccolao Manucci	History of the Mogul Dynasty in India: From Its Foundation by Tamerlane, in the Year 1399, to the Accession of Aurengzebe, in the Year 1657. London. J.M. Richardson. 1825. -324 p.
	Charles Stewart	The Mulfuzāt Timury, or Autobiographical Memoirs of the Moghul Emperor Timur. Holborn (London). Oriental translation committee. 1830. – 165 p.
	Edgar Allan Poe	Tamerlane va other poems. Boston. Calvin F.S. Thomas Printer. 1827. – 64 p.
	Arminius Vambery	1. Travels in Central Asia being the account of a journey from Teheran across the Turkoman desert on the Eastern Shore of the Caspian to Khiva, Bukhara, and Samarkand. London. John Murray, Albemarle street. 1864. -463 p. 2. History of Bukhara from the earliest period down to the present. London. Henry S. King & Co. * 6 5 Corniill & 12 Paternoster Row. 1873. – 419 p.
	Harold Lamb	Tamerlane The Earth Shaker. Great Britain. The Burlhigh Press. 1929. – 318 p.
	Rene Grousset	L'Empire des steppes, Attila, Gengis-Khan, Tamerlan. – P.: Payot, 1938. – 620 p.
	H. Kurdian	A Few Corrections on Guy Le Strange's "Clavijo, Embassy to Tamerlane (1403-1406)". Source: Journal of the Royal Asiatic Society of Great Britain and Ireland, No. 4 (Oct., 1938),pp. 555-560. Published by: Cambridge University Press Stable URL: <a href="http://www.jstor.org/stable/25201780">http://www.jstor.org/stable/25201780</a> .

For the past years, Temur has become a hero among European countries. Even literature made him a hero: Marlo, who lived in the late 16th century, wrote two tragedies in his name; then Volter devoted one of his historical stories to him; Goethe mentioned it in his works. Gandel wrote an opera for him. In connection with the translation of some Temur-related sources in the seventeenth century, it has become a tradition to write his works in France, then Italy, Spain, England and Germany. However, the public's curiosity soon moved to other topics. At the end of the 19th century, with the arrival of Russians to Central Asia, the interest of the Temur was revived, though not for long[1]. As can be seen from this table, attention to the personality of Emir Temur in Western historiography dates back to the eighteenth century, and in the coming years there was a constant interest in his life and work. The difference is that in the aforementioned sources, there are different styles and approaches to the personality of Emir Temur and his activities.

Nicholas Rowe and Edgar Allan Poe focused mainly on Emir Temur and his work. Edgar Allan Poe (an American romantic writer and literary critic) used mainly imagery in his 1827 poem "Temirbek" (Tamerlane and other poems). Although his feelings and thoughts were written in the form of poetry on behalf of Temur, this work caused readers to become more aware of Emir Temur's personality and his work. Nicholas Rowe's work "Tamerlane: A Tragedy" is written in the genre of play, and the author equates King William of England III to Emir Temur, and King Louis of the XIV to Boyazid. This play is gaining popularity in England

and is regularly shown during the reign. Even this work has been a source of political controversy in Dublin. It is clear that Emir Temur has gained special respect in Europe.

The works by William Davy, Josef White and William Hunter [2] serve as the main source for the study of the history of Uzbek statehood in the era of Emir Temur. This is related to the work written in the Turkish language at the library of one of the Ottoman Turkish governors, Ja'far Pasha, governor of Yemen (1607-12). According to one of the later publications of these authors, Alixontura Soguniy translated Tuzuki Temuriy into Uzbek in 1967 in Tashkent. It is noteworthy that the Persian version of Mir Abu Talib Hussein al-Ariziy at-Turbatiy is also included in this work. In addition, British Orientalist Charles Stewart studied and explored the works of Eastern countries and rulers, translated them from Arabic, Persian and Hindi into English. Specifically, in 1830 Temur translated his poems from Persian into English. This publication also provides an overview of Temur's management and military strategy. These and the aforementioned works make it easier for the researcher to compare data with both primary and translation sources.

Hungarian orientalist, traveler, polyglot Herman Vambery (Arminius Vámbéry, 1832-1913) mentioned many periodicals and rulers related to the history of our country in his many-volume works "History of Bukhara or Movarounnahr" and "Travel to Central Asia". He also gave a detailed account of Emir Temur and his inheritors. This work is considered to be a valuable scientifically-based source, written and based on many historical works. Vamberi sought to portray Temur's personality and his activities as accurately as possible and justify and refute critical statements about him. Although he did not make a separate analytical approach to Temur's economic policy, there is a general overview of his administration, attitude towards the people of science, trades, trade relations, construction and other reforms. As he states, "Temur were not as savage as his enemies described him. The data in the "Temur's Plots" and the manner in which it is administered by the country are evidence of this. He is a unique artist in the country he occupies. He loaded books from Bursa's library with the animals and moved them to Samarkand. Is that person so unpleasant and cruel? Therefore, the opinions of those who put Temur in line with Chingis and call him a savage, a tyrant and a robber are twice wrong" [3].

Harold Albert Lamb, American historian, screenwriter, and author of scientific and historical works about Asian nations, great scholars and rulers, explores the life and work of rulers as Emir Temur, Sultan Suleyman, Bobur Mirzo who founded such great empires and wrote works in biography. In particular, Tamerlane the Earth Shaker about Emir Temur (1928) compares the great conquerer with the activities of the rulers of other great empires, and gives him a positive view of himself as a ruler. While he did not specifically evaluate his economic policies, he outlines a fair governance system. According to him, "Timur made a great empire by himself and won all his wars. He died in the march against the last force he could measure. To understand the power of this person, we must live with him. To do so, you must avoid the history of Europe and modern civilization that promotes their own views. We have to look at Timur through the eyes of the people who lived with him" [4]. In doing so, he believes it is expedient to refer to the works of scholars and contemporaries who lived during that time, blindly believing in the myths of Emir Temur, as well as in correspondence with the various countries he interacted with.

Rene Grusse, a French orientalist, was primarily interested in the history of Asian countries and sought to illuminate the lives of many rulers. In his work on Atilla, Genghis Khan and Emir Temur, he tries to compare the personality and activities of the three great rulers.

Although in the Soviet period, the activity of Emir Temur was often interpreted negatively, objective research was carried out in the East and West. Much has been done in this regard, especially in France. The Association for the Study of History, Art, and the French-Uzbek Cultural Relations of the Temurids' Period has been operating here, including the La-Temuride magazine [5]. A number of scientific works on the history of Emir Temur and the Timurid epoch are regularly published in this journal [6].

The following table lists some of the scientific and historical resources of the second group that is selected in the second half of the twentieth century in European and Asian countries based on the nature of the topic (Table 2).

**Table 2. Research in the second half of the 20th century.**

<b>THE SECOND HALF OF THE 20TH CENTURY.</b>		
Jean-Paul Roux.	Tamerlan. Moscow. Molodaya Gvardiya. 2007. – 172 p.	
Beatrice Forbes Manz	1. Temur and the Problem of a Conqueror's Legacy. Source: Journal of the Royal Asiatic Society, 1998. pp.21-41. Cambridge University Press on behalf of the Royal Asiatic Society of Great Britain and Ireland. Stable URL: <a href="http://www.jstor.org/stable/25183464">http://www.jstor.org/stable/25183464</a> . 2. Administration And The Delegation Of Authority In Temür's Dominions. Source: Central Asiatic Journal, 1976. pp. 191-207. Harrassowitz Verlag. Stable URL: <a href="http://www.jstor.org/stable/41927147">http://www.jstor.org/stable/41927147</a> 3. The Rise and Rule of Tamerlane. Great Britain. Cambridge University Press, 1989. -227 p. 4. Power, politics and religion in Timurid Iran. Massachusetts, United States. Cambridge University Press. 2007, Pages 1-316. <a href="http://www.scopus.com">www.scopus.com</a> . DOI: 10.1017/CBO9780511497483	
Hilda Hookham	Tamburlaine the conqueror. London. Hodder and Stoughton, 1962. 344 p.	
Marsel Brion	Tamerlan. Tashkent. Yangi asr avlodi. 2014. – 572 p.	
L.Keren	The kingdom of Emir Timur. Tashkent. Uzbekistan. 2018. - 248 p.	
K. Z. Ashrafyan	Central Asia under Timur from 1370 to the early fifteenth century. 323-349 pp. <a href="https://en.unesco.org/silkroad/knowledge-bank/central-asia-under-timur-1370-early-fefteenth-century">https://en.unesco.org/silkroad/knowledge-bank/central-asia-under-timur-1370-early-fefteenth-century</a> .	
Tilman Nagel	Timur is the conqueror and Islamic world of the late Middle Ages. Rostov-on-Don. Phoenix. 1997.- 640 p.	
Mansura Haider	1. Timur's Methods Of Administration. Proceedings of the Indian History Congress. Vol. 38 (1977), pp. 698-706. Published by: Indian History Congress. <a href="https://www.jstor.org/stable/44139136">https://www.jstor.org/stable/44139136</a> 2. Timur's religious policy. Proceedings of the Indian History Congress. Vol. 37 (1976), pp. 425-428. Published by: Indian History Congress. <a href="https://www.jstor.org/stable/44139004">https://www.jstor.org/stable/44139004</a> .	

Jean-Paul Ru is a French historian, expert in Turkic-Mongolian peoples and Islamic culture. He is the author of many scientific and historical works, including Tamerlane. Unlike other historians, the author did not use artistic ornamental and distracting material. It contains chronological information about the personality of Temur and his life, the interpretation of unfamiliar words, a brief summary of the people who lived during that time, and a glossary.

He states that his thinking had changed dramatically in the study of Emir Temur: - "Because of the supposed ideas about Emir Temur, I did not openly admire him, and then I re-discovered many things for myself in my research. I discovered I was convinced that he was not a tyrannical ruler. The book also highlights diplomatic, financial, socio-economic relations. This directly contributes to the research in this area.

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It is worth noting the contribution of Beatris Forbes Mans, an American historian who has done research in the Middle East and Central Asia in the study of the nomads and the Timurid dynasty, in the study of the Emir Temur and Timurid epoch. She presented in the chart above and in her other research works on the socio-economic, political and ethnic changes that occurred in Chigatay before Emir Temur came to power, and the formation, development and policy of the government of Emir Temur.

Hilda Hukham is another scientist who has done considerable research in the West. She tried to make an honest study of Emir Temur's personality and activities. Hilda Huckham was largely confined to the general coverage of Emir Temur's activities and did not specifically mentioned his craft policy.

Researchers such as K. Z. Ashrafyan, Tilman Nagel, Mansura Haider also mainly focus on the arrival of Emir Temur to the throne, the Western walks, his religious policies. In their works, as mentioned above, there is a brief description of management policies, craftsmen brought to the capital during the march, their social status, and crafts.

## Conclusion

In conclusion, it is worth noting that the Timurid Renaissance (which meant cultural life, scientific activity and the flourishing of artistic activities in the Temur state) was born during the life of the great master. He brought to Samarkand the best craftsmen and scholars from all over the East and laid the foundation for this. In the field of science, law, medicine, theology, mathematics, astronomy, history, philosophy, music studies, literature and philosophy have been widely used [8]. The aforementioned sources help in the close study of Emir Temur's personality and activities and help to clarify the various preconceived notions about him. In the future, it would be advisable to summarize the research of Emir Temur's economic policy on the basis of various works and to refer them to researchers who are interested in it

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