



Article

Rui González De Clavijo's "Diary" Collection and its Owner Amir Temur's Interpretation

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Abstract: In this article, the characteristics of Sahibqiron Amir Temur, who established a great kingdom in his time, took a worthy place in Uzbek statehood and world history, a great general, patron of science, are covered based on the "Diaries" of Rui Gonzalez de Clavijo. the word goes. He left an indelible mark in history as the ruler of the state and patron of science, as well as how Temur's personality has been studied in history in all periods.

Keywords: Castile, Muhammad Qazi al-Keshi, "Kundalik" work, Achil Togayev, Bogi Dilkusho, Khanbaliq, Khanzodabegim, Abdullah Keshi, I.I. Sreznevsky, Temurlan.

1. Introduction

"Kundaligi" of Claviho is one of the rare historical sources about the life and comprehensive historical services of Sohirqiron Amir Temur. "Diary" consists of memories of the great and arduous journey of Rui González de Clavijo, the chief ambassador of Enrico III of Castile and León (1390-1407) to Amir Timur, who visited the Mediterranean coast of the Spanish ambassadors in 1403-1406. countries, Turkey, Caucasus region, Iran, especially in the kingdom of Amir Temur and his palace he reflected what he knew, the various thoughts of the ambassador in his heart. At this point, let's give some information about the fate, life and work of the author of the book - Klaviho. Rui González de Clavijo was born and grew up in a wealthy and influential family in Castile (Spain). Both his father and himself had high positions in the royal court. His ancestors served in the court of Enrico II and Juan I, the great-grandfathers of Enrico III. It is known that during this period, the Iberian Peninsula (Spain) in the Mediterranean region was divided into several small kingdoms. The most powerful among them was the Kingdom of Castile, and later Spain was united around this kingdom. In this unification, Castile's diplomatic relations with the country of Amir Temur, one of the first among the European countries, will undoubtedly become one of the favorable factors.

2. Materials and Methods

In writing this article, methods such as a systematic approach and political analysis were used.

3. Results

It is known from history that during the time of Amir Temur, Spain and other European countries were in danger from the attacks of the Ottoman Turkish Empire. Entering the stage of history, our great grandfather first freed the Motherland from the tyranny of the Mongols, and then Russia and Ukraine from the threat of the Golden

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Horde. European countries that lived under the threat of the Ottoman Turkish Empire began to look at the power of Amir Temur as salvation. The rulers of countries such as England, France, Spain, Genoa, Byzantium started to establish economic and political relations with Amir Temur and sent their ambassadors to the presence of the great world leader. In particular, Don Enrico III, the king of Castile and León, mobilized his first ambassadors - Payo de Sotomayor and Hernán Sánchez Palazuelos - to Amir Temur in Turkey in 1402. The hosts looked at these first ambassadors of Spain with special respect and, while they were returning to their homeland, in order to strengthen friendly relations between the two countries, the ambassador of his kingdom, Khwaja Muhammad Qazi al-Keshi, was also invited to the Spanish ambassadors. He sent him to Enrico III (this breed is mentioned as Mahomet Al-Kaghi in the work of Al-Qazi Clavijo in the Spanish official documents of that time). In this way, our great grandfather laid the foundation for diplomatic relations connecting our homeland with Europe. Another progressive representative of Kesh, Maulana Abdullah Keshi, was sent by Amir Temur as an ambassador to Faraj, the Sultan of Egypt. In 1403, after the victory of Amir Temur's kingdom over the Ottoman Empire, Enrico III mobilized a second group of ambassadors to Amir Temur. This group of 13 people was headed by Rui González de Clavijo, who was known as an eloquent and orator at the court of Enrico III. On May 22, 1403, the ambassadors set off from the port of Cadiz, Southern Spain, and 15 months later, at the end of August 1404, they arrived at one of Amir Temur's gardens around Samarkand and were received by Sahibqiran on September 8. Later, when Clavijo returned to Spain, 1 month later, he prepared his "Diary" in the form of a travel report and presented it to Enrico III. After the death of King Enrico III in 1407, Clavijo resigned from public affairs and returned from Alcala de Ennares, the capital of Castile, to his hometown of Madrid, where he lived until the end of his life. He died in 1412 and was buried in the cemetery of his ancestors in the area of the Church of St. Francisco in Madrid. One of the central streets of Madrid is named after Rui González de Clavijo. This street still exists. There have been many ambassadors in history, but there are few ambassadors whose name has been immortalized on the streets like Claviho. This is a sign of the deep respect of the Spanish people for their grandfather's ambassador, who became friends with the kingdom of Amir Temur. Let's remember another important historical event related to this street. During the state visit of the First President of our country I. Karimov to Spain on January 27-29, 2003, one of the important meetings of the head of our country in Spain - a conversation with the mayor of Madrid, Jose Maria Alvarez Del Manzano - was held in the magnificent building on Rui Gonzalez de Clavijo street. took place. It has a beautiful symbolic meaning. It was exactly 600 years since the visit of the Spanish ambassador Clavijo to Amir Temur in 1403, when our President went to Spain on a state visit. Thus, during the period of Amir Temur, friendly relations between our countries were restored in connection with the state visit of the First President I. Karimov to Spain during the period of independence. Our opinion is evidenced by the fact that a large exhibition about the cooperation between these two countries during the Clavijo period and today was organized in cooperation between the experts of Uzbekistan and Spain, and it was shown in Madrid, the capital of Spain, Tashkent, the capital of our country, Samarkand and Shahrizabz. Until we achieved independence, there was no question of translating Claviho's famous work "Kundalik" about Amir Temur into Uzbek and presenting it to our people. He did not like to even hear the name of Amir Temur, the owner of the sovereign Shura system, politics, and ideology, let alone his historical merits. As a result of this, our people could not go beyond hearing the information about the translations of Claviho's work into European languages, including Russian. True, we can find some quotes from Claviho's book in the books of historians. But these quotes served the purpose of denouncing Amir Temur, not understanding him. Here are some facts: Academician V.V. Bartold writes in his article "The reign of Temur" ("Tsarstvovanie Temura"): "It can be concluded from the stories of Claviho and Ibn Arabshah that, like Genghis Khan, Temur began his career as the leader of a band of robbers". Academician A. Yakubovsky in his "TAMERLAN. Epoch. Lichnost. In the book "Deyanie", he quotes the words of Amir Temur from the inscription of Claviho about the weapons-making workshop in Koksaroy

Castle in Samarkand and draws the following conclusion from it: "This is an enterprise typical of the Mongol era, in which exploitation is semi-slavery. level form prevailed". The meaning of these quoted words does not require a separate explanation. In them, such a biased view of the researchers, who are slaves to selfish politics, is clearly evident. Clavijo's "Diary" was first published in Seville in 1582 by Argote de Molina under the title "Historia del Grant Tamorlan" ("History of the Great Tamorlan"). At this point, this naming of the book requires a special explanation. We are sure that Claviho himself, if he had been alive, would not have agreed to such a title of the inscription about Amir Temur. Because, from the beginning to the end of his work, he mentioned our Sahibqiran grandfather as "Temurbek" and "Ulug' Amir" with great respect. On top of that, in chapter 71 of his work, Claviho writes: Temurbek's real name is not Temurlan, as we say, but Temurbek. Because Temurbek means "King Temur" in his language, and the king is bek in their language. In the sense of humiliation, they call him "Temurlan", that is, the lame Temur. In the end, we can imagine that Clavijo will also call his book "History of Great Temurbek". Claviho would not have shied away from the expression "Temurbek" because it was widely used in the homeland of Amir Temur, in the land of Turan. In Spain, after that, this work was published in 1779 by the publisher Amirola in the 3rd volume of the collection of chronicles and memoirs dedicated to the Kingdom of Castile. In 1782, a publisher named Antonio Sancho presented it to the Spanish as a separate book. Finally, in 1943, the next edition of "Kundalik" in Spanish was carried out by the famous historian and scholar Ferdinand Lopez Estrada in Madrid. Clavijo's work was published in English in London in 1859, translated by K. Markham. This translation is based on the source of the 1782 Spanish edition of the Diary by Antonio Sancho. However, this translation was later found to be of poor quality by the famous English linguist G. Le Strange. The second translation of "Kundalik" in a foreign language was made by the famous Russian linguist, academician I.I. It was done by Sreznevsky. I.I. Sreznevsky divided the parts of the "Diary" related to the memories of each day into chapters, called them with separate names, and added a large "Commentary" to the book. This Russian translation was published in 1881 in St. Petersburg. I.I. Sreznevsky directly relied on Claviho's own thoughts and views when determining the title of the book. He called it "Travel diary to Samarkand - Amir Temur's palace (1403-1406)". This name of the book is based on the translations of "Kundalik" into other languages of the world. 50 years later, in 1928, Le Strange translated Clavijo's work into English again. This translation was published in the Spanish edition of "Kundalik" in 1782 and by I.I. Done based on Sreznevsky's Russian translation. In 1970-1971, the English translation of Clavijo's work was prepared in London by K. Markham and I.I. Sreznevsky's Russian translation was republished alongside the original Spanish text of the Diary. "Kundalik" was also presented to readers several times in Japan, France, Russia, Argentina, Turkey, and Iran. The work was last performed in 1990 by I.S. Translated by Mirokova, published in Russian by "Nauka" publishing house in Moscow.

4. Discussion

Finally, in the 80s of the last century, this famous historical written monument was translated into our native language by doctor of philology, professor Ochil Togayev. Let's narrate a small picture from our memory here: one of the summer days of 1987, Achil Togayev came to the editorial office of "San'at" magazine. During our conversation: "I want to translate the title of the Spanish ambassador Rui Gonzalez de Clavijo dedicated to our great-grandfather Amir Temur, "Kundalik", will you give it in the magazine?" he said. We are interested in this offer. It is known that almost half of "Kundalik" consists of the impressions of the way the ambassadors traveled until they reached the kingdom of Amir Temur, the story about Amir Temur and his state is given in the second half of the book. Thus, this translation was continuously published in 15 issues of "San'at" magazine in 1988-1990, during the exciting period when the libertarian winds started in our country. After that, a large part of the translation directly about Amir Temur and his reign was given in the collection "Amir Temur and Mirzo Ulug'bek - in memory of contemporaries" (1996) with a short introduction by academician Boriboy Akhmedov. The fact that he is a

European ambassador is evident in his unique approach to all scenes, events, the personality of Amir Temur and the rules of order in his kingdom. The ambassador's trip to Amir Temur was a very long trip, full of dangers and hardships. At that time, the ambassadors of the sultan of Babylon (Egypt) and Turkey also came to Samarkand together with Klaviho. In "Kundalik" at that time, the general condition of the countries and cities under the control of Amir Temur, the livelihood of the population, the buildings built by the initiative of Temur and his relatives, palaces, mosques, madrasas, houses, stalls, shops, workshops; Political and trade relations of the Timurid state with China, India, the Golden Horde (Klavikho calls it "Tataristan"), Mongolia and other countries; The order and rules in force in Amir Temur's palace, and finally, remarkable information about Amir Temur's wives and their role in the socio-political life of the country are given. It is sure to be one of the important historical sources in studying the lifestyle of our ancestors. For example: about the valleys of Samarkand: "this country is rich in grain, may, fruit, poultry, (other) all kinds of meat, sheep... The price of a pair of fat sheep is 1 dukat " About the large avenue and stalls: " Every year in Samarkand, goods imported from China, India, Tatarstan (Golden Horde) and other countries, as well as from the extremely rich Samarkand kingdom itself are sold. There was no large place (until now) where the goods brought to the city were arranged and sold in order. The tsar ordered the construction of a street consisting of stalls with rows of shops on both sides. This street had to start from one end of the city and pass through the center. The king assigned this work to his two mirzas, and they worked day and night. Shops were set up on both sides of the street, high chairs covered with marble were placed in front of each shop. Each store consisted of two rooms. The top of the street is closed in the form of a dome, and there are holes through which light falls. In June 1404, a trade caravan consisting of about 800 camels arrived in Samarkand from the city of Khanbaliq (Beijing, the capital of China). Image of Ordabazoar: (on the occasion of a big wedding) King. and the merchants, the cooks, the butchers, the bakers, and all the other artisans of the city went out into the plain where the king's army was. let them pitch tents and trade, let each farmer wander around the settlements and open the language of the people with entertainment," he ordered. After that, all the merchants left the city and settled around the king's residence. Each craftsman formed a separate stall in an orderly manner, organized games and fun, and went around the camp. About the Koksaroy castle and the weapon-making workshop belonging to the tsar: "There was a castle on the outskirts of the city, surrounded by a moat with flowing water, and the castle turned into an impregnable fortification. The king's treasure was kept in the palace, and for this reason, no one except the judge, the judge and his servants were allowed to enter. According to the order of the king, about one thousand artisan captives were placed here. They make shields, helmets, bows, and spears for the kingdom all year round." Amir Temur's portable mosque: "The ambassadors were led to a wooden house placed inside the saroparda. This high building is accessed by a staircase. It was surrounded by a wooden corridor and a glass porch. Decorated from head to foot with golden and airy paints, the building was built in such a way that it could be taken apart and put up in pieces if needed. This is the mosque where the king prayed, and he (Amir Temur) took it with him on his travels. About the way of life of the local people (Klavikho calls them "Chigatoylar"): "They are hard-working, skillful horsemen, archers, and in general, they are a steadfast people in war. They are a people who are satisfied with everything and live on (only) milk and meat without bread, and have learned to make a living with both meat and non-meat food. People are more stable and resistant to heat and cold, hunger and thirst than other countries in the world. Sometimes he eats too much meat, sometimes he is satisfied with boiling water with yogurt." Women's rights in Amir Temur's palace: According to Claviho, on September 23, 1404, King Bogi Dilkusho (another) threw a big party and invited the ambassadors to him. Many guests come to the wedding. In the image of the party in the presence of Khanzoda (Begim), the true story is told that the value of women was held very high in the kingdom of Sahibqiran. "Kundalik" has a lot of interesting information like this.

5. Conclusion

In conclusion, it can be said that in "Kundalik" the scenes of life in Europe and Asia in the Middle Ages, the unique customs, traditions, narratives, procedures, geography, climate of that time of different peoples, seas, islands, sandy deserts, bottomless steppes, mountains, lakes, prosperous and ruined cities... are given unique information. This book can be an invaluable resource for contemporary researchers in various fields. Politicians, economists, lawyers, naturalists, geographers, writers and ethnographers can find encyclopedic information and observations about the Middle Ages from it. In the "Kundalik" Claviho, in addition to what he saw and knew, he also gave a place to the things he heard from others, which were not verified after thorough investigation. The statements made in chapter 107 about the death of Chigatai and in chapter 147 about Khalil Sultan's condition during the days of Amir Temur's death are also far from the truth. For example, Klaviho said that Chigatoy was killed by local people in Samarkand. It is said that Khalil Sultan was in Samarkand when Amir Temur died. In fact, Chigatoy died in his Horde, on the banks of the Ili River, in 1242. Khalil Sultan was in Tashkent on the day of Amir Temur's death. Another problem encountered in the work is confusion in the spelling of names of people and places. Of course, it is very difficult for an immigrant like Claviho to pronounce local terms and words correctly. In "Kundalik" it is mentioned that Amirat is Murad, Khoharok is Shahrukh Mirzo, Karil sultan is Khalil Sultan, Kirmonali is Manuil Paleolog, Karamish is Tokhtamish, Miakha mirassa is Mironshah Mirzo; It can be understood that Anguri is Ankara, Baldat is Baghdad, Baubertel is Bovard, Kanbalek is Khanbaliq, Korras is Araks, Orasan is Khurasan, and the translator was able to determine this correctly. But in "Kundalik" there are also place names such as Buamo, Jagaro, which are very difficult to identify. Determining the names of these places is still a task for the researchers of Clavijo's work. Claviho's trip to the palace of Amir Temur, "Diary" regardless of such uncertainties and the presence of controversial interpretations and views in some places, according to its wealth of historically accurate and important information, is one of the ever-living monuments of the history of mankind. will remain. As long as the figure of Amir Temur is remembered, this work will certainly be remembered. In particular, there is no doubt that the current generations of our people, who have the opportunity to read it in their native language as a full-length publication, thanks to our independence, will be especially grateful to Klaviho. This book deepens our historical perspective. The author introduces rare details to our imaginations about Amir Temur and the unique social and political life that reigned in his reign, as well as the personality of our great-grandfathers. It brings us closer spiritually and spiritually to our great grandfather, Amir Temur. As the first President Islam Karimov said in one of his lectures on this great figure: "To understand Amir Temur is to understand ourselves." Clavijo's work is an invaluable resource for this noble cause.

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