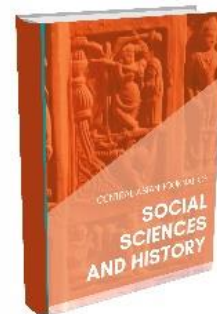




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"Seal of Amir Temur"

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Abstract:

There are many written sources, studies and popular works about Amir Temur ibn Taragay Bahodir. Special attention in the research of Timurovologists is paid to the study of historical information about the life of Amir Temur, state administration and state symbols.

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Amir Temur ibn Taragay Bahadirkhan has created many written sources, scientific research and popular works. These written sources can be classified according to their content and essence as follows:

1. Primary sources; 2. Secondary and tertiary sources; 3. Legal documents and official correspondence; 4. Authors who covered the history of the states that were part of the Timurid empire; 5. Works of authors who lived in the new and most recent era; 6. Popular scientific and artistic works; 7. Memoirs, biographies, autobiographies and travelogues; 8. Other sources*.

In his lectures at the international scientific conference dedicated to the 660th anniversary of Amir Temur's birth (October 24, 1996, Tashkent), I.A. Karimov emphasized the following points about the number of these works: "Timurologists are working in about 50 countries of the world. Many books are being published about Timur and the Timurid era... Over the past six hundred years, the number of serious works dedicated to Amir Temur is more than 500 in European languages, and about 900 in

* Bakiev, A., Comparative analysis of Timurids genealogi in historiography, in A. Kara, and (eds.), International Symposium on Amir Timur and His Heritage in the 600. Death Anniversary, 26-27 Mayis 2005, Istanbul 2007, 165-76.

Eastern languages[†].

In the scientific researches of Timurologists, special attention is paid to the study of historical information about Amir Temur's life path, state administration and state symbols.

In order to truly understand his place on the stage of history, it is appropriate to pay special attention to the symbols of the state he created.

These data are "Zafar yo'li", "Temur tuzuklari", "Mu'izz ul-Ansob", "Zafarnama" by Nizamiddin Shamiy, "Zafarnama" by Sharafuddin Ali Yazdiy, "Kundaliklar" by Rui Gonzalez de Clavijo "Esdaliklar" by Archbishop Ioann of the Sultania, "Muntaxab ut-tavorixi Muiniy", Ibn Arabshah's "Ajoyib ul-maqdur fi axbori Taymur", Hafizi Abru's "Majmuayi Hofiz Abru" and "Zubdat ut-tavorix", Mirkhand's "Ravzat us-safo", Abdurazzoq Samarkandi's "Matlai sa'dayn va majmayi bahrayn", "Mujmali Fasihiy" by Fasih Xavofiy and other similar primary sources.

The oasis of Surkhan also has a special place in the life path of the owner Amir Temur. Mavlon Nizamiddin Shamiy, who wrote the work "Zafarnama" at the request of Sohirqiron, described one of the most important events in the life of our great grandfather as follows: "In this situation, the great emir and respected Sayyid Baraka from the community of Makkah Sayyids arrived. He gave Amir Sohirqiron a big drum (tabl) and a lute. Amir Sohirqiron knew this as a blessed fortune, and he went to Chag'an without stopping[‡]. This historical event is also described in the source named "Zafarnama" by another primary author, Sharafuddin Ali Yazdiy: *"Hazrat sohirqiron Beva mavze'idakim, Termizdin uch yag'och beri erdi, tushdi. Ul yerda hazrat oliyjanob, naqobattob, murtazoi a'zam, akram, Sayyid Barakakim, Maakaning shariflaridin erdi, va ul mahalda yeri yuzining sodotlariga akram va ashrafi erdi, ul yerda hazrat sohirqiron qoshig'a tabla va alamkim, saltanatning alomati turur, o'zi bila kelturub, peshkash qildi va muborak tilini ochib shahanshohlik mujdasin berdi...*

Hazrat sohirqiron Bevaadin otlanib Chag'oniyon sori yuridi va Chag'oniyonga yetkonda Jakubekni cherik yigishtirmakka farmonladi. Ul bu amrga mashg'ul bo'lub, mutavajjih bo'ldi va ul yerdagi cherikni jam' etib, o'rdu sori yibardi. Va o'zi Xuttalon sori bordikim, ul yerdagi cherikni ham saranjom qilg'ay"[§].

Another historian, scholar Hafizi Abru Sayyid Baraka, who added a "zayl" (appendix) to Nizamiddin Shamiy's "Zafarnama", also showed the reasons for the statehood symbols being handed over to Sahirqiran^{**}. From the description of the historical events in the primary sources, it can be understood that the Surkhan oasis served as a foundation for important steps in the state management of the Sohirqiron Hazrats of Termiz and Chaganiyan. In addition, in the primary sources, Abul Ma'oli and Ali Akbar, the godbrothers of the Sayyids of Termiz, are mentioned together with the amir Sayyid

[†] Amir Temur jahon tarixida. T'uldirilgan va qayta ishlangan ikkinchi nashri. -T.: 2001. 27-bet.

[‡] Низомиддин Шомий. Зафарнома. Форс тилидан ўғирувчи-Юнусхон Ҳакимжонов. Таржимани қайта ишлаб нашрга тайёрловчи ва масъул муҳаррир - Асомиддин Ўринбоев. Изоҳлар ва лугатларни тузувчи - Ҳабибулло Кароматов (жузгройфий номлар изоҳи - Омонулло Бўриевники). Хофизи Абрўнинг «Зафарнома»га ёзган «Зайл»и - «Илова»ни форсийдан ўғирувчи ва изоҳларини тузувчи - Омонулло Бўриев. Тошкент, 1996. – Б. 80-81 бетлар.

[§] Шарафуддин Али Яздий. Зафарнома. Сўз боши, табдил, изоҳлар ва кўрсаткичлар муаллифлари А.Аҳмад, Ҳ.Бобобеков. Т., 1997. Б. 64-65 бетлар.

^{**} Низомиддин Шомий. Зафарнома... – Б. 418.

Baraka. From these times, close relations developed between Sayyids of Sohirqiron and Termiz. In Timur's state, these godfathers were considered influential persons. Amir Temur returned from the Indian campaign in 1399 and his last battle towards the West in 1404 and settled in Termez in the house of Alo-al-Mulk godfather.

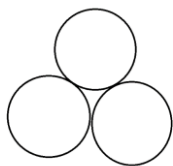
Numismatic finds also testify that the Surkhan oasis played an important role in the life of Amir Temur. Research scientist Jaloliddin Mirzo Amir Temur noted in his scientific works that he minted coins in Termiz in 761 AH (23.11.1359 - 10.11. 1360).

The seal of Amir Temur - the image of the three peoples adjacent to each other is noted in some scientific pamphlets that the image of Amir Temur and the Timurid state was depicted on the national flag. The inclusion of this image on the emblem of the state flag meant that the state of Timur was a state that took under its sovereignty the three climates of the earth, that is, the North, South and West regions^{††}.



The Arab historian Ibn Arabshah, who served in the palace in Samarkand during the reigns of Amir Timur and Khalil Sultan Mirza, in his source entitled "*Ajoyib al-maqdur fi tarixi Taymur (Temur haqida taqdir ajoyibotlari)*" mentions the symbol consisting of three rings in the form of a triangle, which is depicted on the flag, seal and coins of Sohirqiron provided valuable information: "The design of Temur's seal is "Rosti rasti", which means "If you are truthful, you will be saved". The stamp on his horses, the (main) mark used on his coins and gold consisted of three such rings^{††}.

Information about Amir Temur's ring is also mentioned in the source "Zafar yo'li" (biography) translated into Uzbek by historian Ashraf Ahmad in 1992. Many researchers emphasize Amir Temur himself as the author of this work. The source says: "When I turned twenty-one, I wanted to travel. But first, I wanted to receive blessings from Sheikh Zayniddin Abu Bakr Tayobodiy. The sheikh blessed my journey, tied a belt around my waist, put a hat on my head and gave me a shell ring; the words "Rosti-rusti" were written in his eyes, which means: truthfulness and justice will get rid of any trouble^{§§}.



Rui González de Clavijo, who visited Samarkand as a Spanish ambassador, "Samarqandga-AmirTemur saroyiga sayohat kundaligi (1403-1406 yillar)" is world famous among the primary sources. This work was published in Uzbek in 2010 by scholar and skilled translator Ochil Tog'ayev. The author of the source

was able to personally meet with His Holiness Clavijo Sohirqiron several times. The information given by the author is distinguished by its originality and silence. The source contains the following

^{††} Азимов Э., Ашрафхужаев Ф. Амир Темур давлатининг рамзлари// Тафаккур. Т., 1996. 3-сон. 42-43 б.

^{§§} Ибн Арабшоҳ. Темур тарихида тақдир ажойиботлари /Араб тилидан тарж. ва изоҳларни, сўз боши У. Уватов тайёрлаган; К.2.-Т.: Мехнат, 1992. – 65- бет.

^{§§} Зафар йўли. – Т.: Нур, 1992. – 13- бет.

information about the three-ring symbol and state seals depicted on Amir Temur's coins, stamps, and flags:

This symbol means that Temurbek is the king of three parts of the world. By order of the king, this stamp was minted on coins and other royal items. Therefore, I think that the palace was built by the king before Temurbek. The king ordered to mint the stamp of the state seal, consisting of an O-shaped circle, on the money of the countries that pay tribute to him^{***}.

Clavijo described the work in the state system as follows: "When the document is ready, it is recorded in special notebooks. After that, the mirza hands over this paper to the consulting officer to present it to the owner. The counselor takes a cut silver stamp, inks it, and presses it on the inside of the paper. After that, another person takes the paper and records it and passes it to his boss. The chief stamps the document with ink. After the paper passes through three or four hands in this way, they stamp the royal seal in the middle of it. The word "Rosti-rusti" (Strength is justice) is written on the seal, and three almond-shaped characters are placed in the middle as follows:

Thus, each consultant employee has his own mirzo and markbook. By showing the seal of the king and the seal of the mirzos in such a document presented to a certain person, any work will be done immediately on the same day and at the same hour^{†††}.

As can be seen from the above historical data, the symbolic symbol consisting of three rings placed in a triangular shape was used in the main attributes of the state. Many opinions have been given by scientific researchers about the symbolic meanings of this sign.

Here are some of them:

1) As Rui González de Clavijo noted: "Temurbek means king of three parts of the world." That is, the ruler of the North, West and South was counted.

2) Researcher N.K. Roerich in a number of his scientific articles touched on the sign on the seal of Amir Temur. N.K. Roerich noted that this symbolic sign can be found in Chintamani - that is, the idea of world happiness of ancient India, in the Temple of Heaven in China, in the "Uch xazina" of Tibetans, in the image of Jesus Christ with the symbol of the trinity on Memling's chest, in the image of the Strasbourg Madonna, in the shields of the Crusaders and in the coats of arms of the Templars. It is not for nothing that the trinity - that is, the World Flag - is represented on the seal, flag and coins of Amir Temur, because the kingdom created by Sohirqiron controlled the Great Silk Road.

3) There are also researchers who say that the three oval symbols in the Trinity represent the symbolic meanings of heaven, water and earth.

In any case, the three oval symbols in the form of a triangle, which His Holiness Sohirqiron used in the state symbols he created, have been historically confirmed.

*** Руи Гонсалес де Клавихо. Самарқандга Амир Темур саройига саёҳат кундалиги (1403-1406 йиллар).-Тошкент.: 2010. -148 – бет.

††† Руи Гонсалес де Клавихо. Самарқандга Амир Темур саройига саёҳат кундалиги (1403-1406 йиллар).-Тошкент.: 2010. – 204-205 бетлар.

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