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## **Historical Sciences**

# **AMIR TEMUR AND TURAN STATES**

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## **Abstract**

The article highlights the most important processes of restoration of the ancient state of Turan by the great commander Amir Temur. The article systematically highlights the socio-political and cultural situation in Transoxiana in the first half of the XIV century, the emerging ideals of independence, Patriotic movement, the struggle of the Greeks for freedom from Mongol invasion, the establishment of power, political influence and international power of Turan, the system of government of the state of Temur, Turan Economics, Finance and diplomatic relations, taxation, trade (import and export), landscaping and urban planning, science, education and art.

**Keywords:** consequences of the Mongol invasion, socio-political and cultural situation of the XIV century, ideas of independence, patriotic movements.

## **I. INTRODUCTION**

Unfortunately, currently, the mass media still continue their disrespectful attitude to the great name of Amir Temur. This is reflected in the attitude to the name of the ruler, which they call “Temurlang” (Tamerlane). The second part of this derived word “lang” is taken from Farsi and means “lame”, which was made up by the enemies of Amir Temur to humiliate his dignity. However, in the historical sources, written in his lifetime and after his death, there is no mentioning of his name as “Tamerlang”. And , the nickname of “Tamerlang” appeared in the contemporary scientific interpretation, including the Russian historians, who write and pronounce his name as “Тамерлан” (Tamerlan) immediately after Europe had started studying Amir Temur’s activities.

It is known that Amir Temur defeated Bayazita and stopped the Turkish invasion of a number of European countries, at the same time, Europe continues to call him “Tamerlane”.

Unfortunately, Europeans continue to insult the name of their savior. We believe that this is neither ethical nor fair. It is well known that distorting the historical impartiality of facts and disrespect for national heroes are detrimental to international relations.

Therefore, in this article we tried to give a brief overview of the actions of Amir Temur and the great empire Turan created by him.

## II. METHODOLOGY

The article uses chronological and systematic periodic sources, comparative and quantitative methods. More than ten scientific papers on the topic were analyzed to explain "the Struggle of Temur for the independence of his state, political authority, international power of Temur and the state of Turan". In addition, the authors used various statistical materials to collect data related to the study.

## III. DISCUSSION

Discussions have been on-going for the past many centuries and researchers still continue drawing contradicting conclusions around the history of Amir Temur and Turan state, especially about the legendary personality of this ruler, about his personality and sustainable activities. In history, even his name was registered with different interpretations, like Amir Temur, Temur Guragani (son-in-law of Mongolian Khans), Sahibqiran, World Conqueror, The Ruler etc. However, human history has witnessed that the great personalities had sophisticated, multi-faceted, contradictory, intransigent characters, which depended on the events, which human intellect cannot imagine. Therefore, the "gardeners", who had never planted a tree in their lives, have, since the ancient times, been trying to add something new in their search of shortfalls in the deeds and personality of the great man. The shortfall of the scientific approach is that we look at the rulers or great personalities on the basis of signs of good and evil.

Many scholars pay much attention to depiction of various aspects of Amur Temur's life. All and any bad rumours were transformed into a reality, or sometimes, presence of many of such sources also led to collection of accusing information. Therefore, not only the information available is contradictory, it is also surprising. Early and biographic sources tell about unique memory of Amir Temur, a man with thorough knowledge of the traditions of ancient peoples, life of Islam and scholars and who fluently spoke Turkic, Arabic and Farsi languages. At the same time, certain "prominent" scholars state that he was an ignorant and illiterate man. It is amusing to know that a man can be illiterate even if he has so many talents. How could one build a great empire with supremacy of law with its military dominance over world rulers? How could an illiterate man admire Ibn Khaldun, the great thinker of Islamic world (the thing is that under the notion of "literacy" these scholars understood the ability to read and write)? Historical interpretations of historians hint to the intention of presenting the image of Amir Temur as a slaughterer, who mercilessly ruined towns and cities, killed people. If we relied upon these assumptions, Amir Temur "would not have been a great military commander and a creator" (as B. Bartold wrote). Therefore, the Russian scholar A. Vorobyev wrote that "The information about the minarets, built with cut human heads and thousands of buildings, built by him after massacres in Iran, Baghdad, Isfahan, Sabzavir, and India is a unilateral and purposeful approach.

Partly, historian V. Bartold states about "tyranny" of Amir Temur, and "cruelty and delicate cruelty of Amir Temur (similar to Genghiz Khan) are manifested from his physical pain, which overwhelmed his head in Seystan". V. Bartold is not alone in such a view. His followers went further, and accused Amir Temur of having a mental impairment, i.e., the pain in his leg made him take thousands of evil decisions! However, we do not have real evidences of any atrocities, committed by the person of Amir Temur.

Archaeologists have not yet encountered any reliable evidences. Or there are no indications of locations or parts that remained after these minarets. Once again the distorted history of Amir Temur proves that historical reality can be artificially changed” [21].

A. Vorobyev is right in the fact that in modern history, there are two directions of addressing lives of great people. One of them is practical, realistic image of their life, while the other is presented in literature, written or legend forms. In most cases, the written image of lives of people is in contradiction with practical activities. Historical, literature or fiction expressions of activities of these people are often presented in the interests of some people or period. In colonial regime conditions in Uzbekistan, Amir Temur's role was limited to the level of occupation. While in the case of independence he became the pride of the nation. Thus, when is the identity of a historical person manifested?

First Russian-Tatarian versions of story about Temur appeared approximately in the middle of XV century, where they called him “Aksak Temur” (*Lame Temur*). In this story, Timur is described as a demon, robber, invader, heretic and a tyrant king. The essence of the story is that his fight against Tokhtamysh was intended for invading the Russian lands [22]. This folklore narrative is identified as a source, and became a permanent part of the Russian historiography. While the Russian historians of late XIX – early XX centuries, N.M. Karamzin, S.M. Solovyov, V.O. Kluchevsky continue ignoring the merits of Amir Temur, related with the formation of the Russian statehood. Of course, such arrogance had its deep sense. It was difficult for them to recognise that this mighty Asian military leader had placed the basis for the Russian statehood. Generally speaking, Temur cleared the entire Asia from Ghengizids domination and Europe from their threats. Later, when Sheybany invaded into Central Asia, he mercilessly killed Timurids and said that he was a descendant of Ghengiz Khan and Timurids had taken over the ruling from his ancestors.

It turns out from this that Temur put his entire family and even the peoples of Central Asia at stake, and liberated Russian land and Europe, who was saved from Mongolian dominance for the sake of to be called an invader, (A. Ulunyan) [25], fascist (A. Toksanov) [26], a cruel, dishonest and ferocious, full of huge evil, hedeocity and secrets of slandered-Satan (F. Metsopsky) [27], builder of pyramids from human heads (V. Vereshagin) [28], monster, furious invader, destructor, Scythian herdleman, a tyrant who brings death everywhere, who announces himself God (Christopher Marlo) [39], a pagan, who pretends to be a righteous Muslim, destructor of millennia age cities (Jean-Paul Roux) [30], Tamerlane, the last heir of nomad riders (Arno Bleen) [31], nomad conqueror Tamerlane (Beatrix Forbes Manz) [32], Mongolian successor of Gheng Gizkhan, born without name and in poverty, destructor of town to the ground level, cruel torturer of conquered population, sometimes ordering to bury them alive, while sometimes by beheading and building pyramids from human heads, robber, a sad and cruel conqueror (Justine Marozzi) [33], Tamerlane, devil incarnate (N.I.Basovskaya) [34], and which their scholars continue doing. In the book R. Sela boasts with the following: «Tamerlanes' history appeared in three hundred years after his death as made up biographies, anonymously written in Farsi and Turkic languages. These biographies became part of mass culture. Despite the direct continuity of their generation from the Eighteenth century till current days, they remain unknown to people outside the region. This glorious and strict scientific assessment of legendary biographies of Tamerlane is the first in its type in any language. The book throws light upon not only the personal character of Tamerlane, and how so many generations remembered him and protected him after his death, but also on the epoch, when these biographies were written, and how they were prepared and accepted by local population during the crisis epoch in the history itself” [35].

Telman Nagel said himself: “that he was not going to deny the facts, which this standpoint is based on”, but correctly noted this attitude: “The views of modern historians about Temur (1328-1405), a Mongolian origin military leader, who is known in Europe as Tamerlane, sound destructive. According to their evidences, he used to be a cruel executioner, worse than Gheng Gizkhan: he spread horror and death all over the world, from Russia to India, from Asia Minor to the boundaries of China, leaving nothing but ruins” [36]. If Temur decided not to conquer Russian lands, Europe, and then as the Europeans said: “he was destined to have a role in the periphery of Europe” [36], why would they disrespect his name like a gossiping woman.

The social-political situation in Maverannahr of the first half of XIV century was in a state withy segmented parts. In such a place, within only 10 years, Amir Temur established the Turan state and actually turned Central Asia into a leading point of world politics and progress. But before he came to power, this territory had been completely ruined by Mongolian invasion. During reign of Kebek Khan (1318-1326) and Tarmashirin (1326-1334) Islam became the state religion. Although from early XIV century, the process of uniting of Turkic tribes and families had started, the attempts of individual tribes to take over the state power led to further destruction and decline of the state, and occurrence of many war conflicts [2]. During those times, the Barlos tribe tried to establish its ruling in Qashqadarya and Samarqand oasis, Jalair tribe – in Ahangaran, and Tashkent oasis, Arlats – in Bukhara, Surkhandarya lands, Kovchins – in the Fergana Valley. This resulted in complete destruction of the legal culture and social order.

Youth and formation of world vision of Temur as a ruler, who was born on the 9<sup>th</sup> of April 1336 in Hoja Ilgar village of Kesh oasis, into the family of a military man Taragay Bahadir of Barlas tribe, fell in the very times, when Central Asia had on-going wars, conflicts and struggle for power both with Mongols, and between local Emirs, noyans and beks [3].

After death of Kazankhan (1336-1347), who had established relative stability in Chigatay Ulus and in the entire territory of the country, the country saw decline, economic crisis. This process only got worse during reign of Emir Kazagan (1347-1357). After he was assassinated during the plot, the Chigatay Ulus beks declared the independence: Hoji Barlos in Kesh, Boyazid Oalair (Jalair is a name of a tribe) in Khudjand, Uljoy Bugo Suldus (Suldus is a name of a tribe) – in Balkh, Muhammad Hoja Aperdi in Shiburgan, Emur Kaykhusrav and Uljoy Aperdi – in Khuttalan, Khizr Yasavury in Totkand and Saripul, Emir Satilmish in Kuhistan established their temporary power [4]. This violated the peace of Mongolian Khans and led to frequent invasion of troops to Maverannahr for suppression of revolts, related with intentions to get independence.

In 1348, Togluk Temur Khan, who took the thrones of Jete Khanates (territory of elder son of Gheng Ghizkhan - Juchi's descendants) and Chigatay, invaded to Maverannahr twice (1360-1361) for the purposes of strengthening the status of Mongol Empire in Chigatay Ulus. At that time, Temur started serving to Togluk Temur for the purposes of preventing the arbitrary behaviour of Mongols [1]. Owing to his wisdom and brevity, at the age of 25 he was appointed ruler of Kesh (Sakhrisabz) and he tried to end the suppression, death and taking of population to slavery as much as possible. "Farsightedness and large scale activities of the sons of the Motherland facilitated gradual union of the people" [17].

In 1362, together with the ruler of Balkh Amir Huseyn ibn Musallab, he entered into a joint struggle agreement against the Mongol power [5]. In 1365, Togluk Temur's son Ilyaskhoja invaded into Chigatay Ulus with his troops. At the "clay battle" near Chinaz, the allies were defeated by Ilyaskhoja [4]. Ilyaskhoja headed for Samarqand but he had to return due to the resistance of people, who revolted at the call of the Sarbadors (free servants of freedom), also due to the plague, which spread among horses. From that moment, for Amir Temur the struggle for freedom and independence of the country obtained an open and firm nature.

In 1366, Amir Temur and Amir Huseyn came to Samarqand and took over the management. However, claiming to be the only ruler, Amir Huseyn, applied large amounts of fines to military leaders Temur Joku, Sayfuddin, Aq Bek and Elchi Bahadur for the defeat at the "Clay battle" [4]. This event caused a conflict between Amir Temur and Amir Huseyn. For Amir Temur, this was a turning point to continue resistance and uniting the forces for decisive foundation of an independent power.

In 1367-1370 the tension of relationship between Amir Huseyn and Amir Temur grew worse and turned to open hostility. This conflict ended by execution of Amir Huseyn in spring of 1370 at a battle near Balkh [6]. Later on the 9<sup>th</sup> of April, the Qurultay (Congress) of emirs declared establishment of an independent state Turan and election of Temir ibn Taragay as its ruler.

As the acknowledged ruler of Turan, Temur proceeded with uniting of its territories and did not allow direct military actions, and called upon the local rulers, who had declared their own independence, to unite with the central power by way of explanations and letters [7]. His state was voluntarily recognised by the peoples and rulers of vilayats (regions) of Shash, Termez, Bukhara, Hissar, Badakhshan and Qunduz.



Temur had 5 battles against Kyat ruler, who was of Mongol origin and had broken the safety and integrity of the territory. In early 1371, for the purposes of preventing influence of the Mongolian power in Eastern Turkestan, Etsu (Seven Rivers) and upstream of Syr-Darya, he moved to Mongolia and defeated Kelek Temur's troops. In 1374-75, 1376-77, Amir Temur organised three military campaigns against Qamariddin, who ruled Mongolia after Ilyaskhoja and continued presenting permanent threat to his country. Qamariddin's troops were defeated in spring of 1377 at the place called Bugam near Issik-Kul [7] and thus, Temir Temur ensured safety of the eastern and western lands of the state. In the internal politics of the country, based on Code of Laws of Temur, he "established the order, based on the laws of the state" [16], and formed a state management system, which was most progressive and powerful in that period.

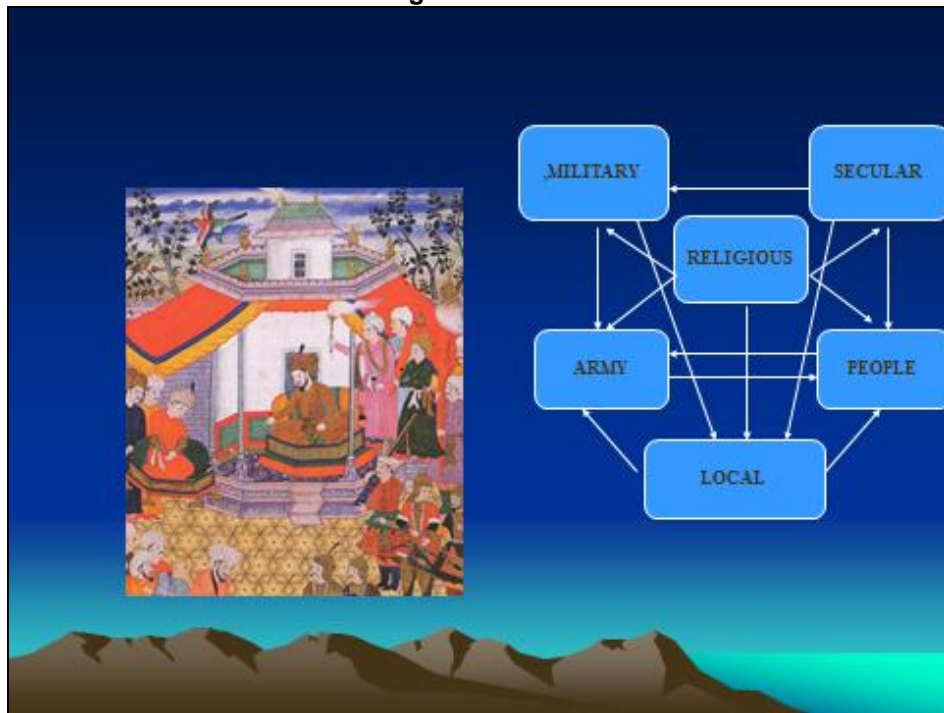
The political situation was very complicated during those years. With Amir Temur's assistance, Tuykhoki Oglan's son Tokhtamysh established his power in the territory of Juchi Ulus and later in the entire Mongolian state. After consolidation of his power, he made several attempts for invading into Amir Temur's state, who was his protector and sponsor [8]. Amir Temur had to fight against him in 1389, 1391, 1394, and in 1395, he finally defeated him by ensuring "strict supremacy of law" in the region [18], and formed a powerful political status of the Turan state.

During that period, Turan's international might was acknowledged all over the world. In 1380, Temur liberated Khurasan from Mongolian occupation, while in 1386, 1392, and 1399 he liberated the lands of Iran, Caucasus and Over Caspian territories, Juchi Ulus and many other lands, by including them into the territory of his state Turan. In 1398-1399 he conquered the territories of Northern India and Kashmir. In 1401, Sham and in 1402 – the Turkish Sultanate were included in the territory of his influence. [8]. For 20 years, in the country, which had been in a deep decline, he managed to create a powerful state, and all other countries ran their international affairs upon permission and will of this ruler. As a result, Turan state became a political centre of the world. Consequently, a scholar, who studied history of that period, Zaki Valadi Tugan, wrote the following in his book "Method in history": "The State of Turan, which was restored by Amir Temur after Arab Caliphate, was the second greatest Empire, created on the basis of science, morals and intellect" [20].

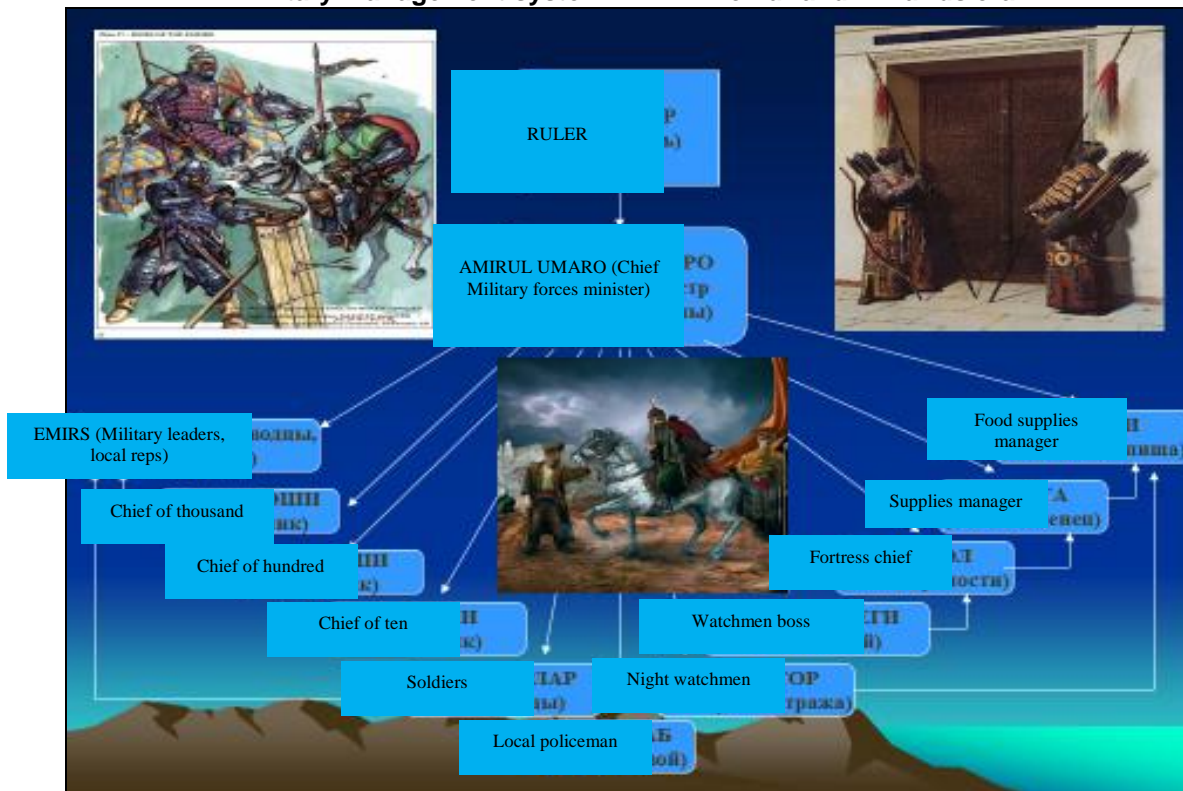
The political system of the Turan state

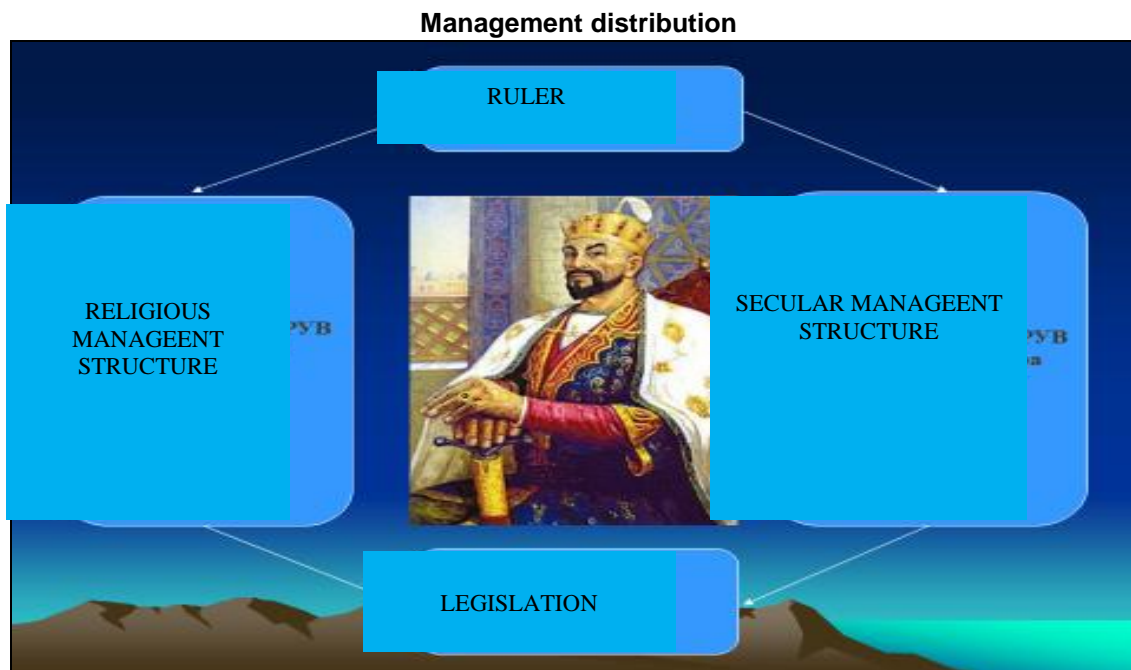


### Management in turan state



### Military management system in Amir Temur and Timurids era





## IV. RESULTS

Historical data indicate that the Turan state, established by Amir Temur had extensively developed systems of agriculture, cattle breeding, craftsmanship and mining industry [9].

In addition to complete independence, the Turan state had a financial system with: 1) gold, silver and bronze; 2) iron, bronze; 3) certificates and deeds; 4) Waqf ownership rights, syurgal, iqta systems; 5) donations, documents on charity, tender tributes; 6) court resolution, deed agreements; 7) regulations, labels and other securities, similar to monetary units, currency equivalents [10], were seriously valued not only in internal, but also in international relations.

The Turan state system had several types of taxes [9]: 1) for peasants and tenants: khiraj and ushr (one tenth tax from 1/10 to 1/3 of earnings); 2) for fruit producers and cattle breeders: sardarakht (per tree), chorpo (cattle), obi chorpo (water for cattle), mirobona (for water regulators); 3) for traders and craftsmen: tamga (duty), zakot (based on Shariah rules); 4) for disposal of local management bodies: sarshumor (per capita tax), khonashumor (per residential house property), avorizot (extreme tax); 5) tax exemption: for those who developed new lands (3-5 years), who restored and are developing abandoned lands (2-4 years). The main taxes were collected from the lands syurgal and tarkhon [1].

The stability in the state that covered vast territories created opportunities for wide development of trade. According to historic data, the following was, inter alia, part of goods, exported from the Turan state [9]: 1) cotton, kenaphe (jute) and cloth from kenaphe, cloth, silk cloth, atlas cloth, parcha, banoras cloth, velvet, koro, debo, olacha, velvet from cotton, catan, cotton cloth, zandanachi, unbleached cotton cheating, carbas, parcha-zarboft (gilded parcha), baftan, kuftha, futa (cloth from cotton, cloth, wool), woollen boots, namat (cane mats), sikarlot, natifa cloth; 2) paints, coloured paper (especially Chinese, Samarqand, Sultoni and Bukhara grades); 3) gold, silver, copper, bronze, carpenters, ceramics, metallurgical, jewellery goods, embroidery, precious stones (ruby, emerald, turquoise), leather products; 4) agricultural, fruit growing and cattle breeding goods, horse packs, weapons, etc.



The sources show that the following goods were imported into Turan [9]: 1) From *India*: various cloth types (Hyderabad, Banoras cloth, Gujarati, Deli cloth; 2) From *China*: porcelain (China ware), paper, silk cloths, precious goods; 3) from *Western European countries*: goods from copper, silver, gold, iron, wood, leather and furskins, cloth, craftsmanship and household goods; 4) From *Russian lands, Tataria and Bulgaria*: copper, gold, precious stones, high quality leather and furskins, linen cloth, horse harness and accessories; 5) from *Iran and Khurasan*: gold, silver, precious stones, soft and hard craftsmanship goods and products (including weapons), agricultural, fruit growing and cattle breeding products; 6) from *Turkey, Asia Minor and Arabic Peninsular*: carpets and cloths, precious stones, jewellery, sea products, cattle breeding and fruit growing products, [12].

Much information can be found about Temur and Temurids' efforts on welfare and urban development in the territory of Turan and affiliated territories. Partly, many of the following type monuments have been identified as to be related with Temur and his successors [11]: towns, villages, mahallas, fortresses; castles, country houses, sheds and verandas (terraces); mosques, madrasahs, mausoleums, prayer houses; hospitals, baths; markets, rabats, caravanserais, libraries, trade sites, trade shops, parks; gates, observatories; gardens, canals, ditches, arable lands, recreation parks, flowerbeds, flower gardens; mills, small household mills, dairies; mines, maintenance workshops; drainage/irrigation channels/tunnels, water sites, bridges; dargots, chutes, chigirs, sardoba water ponds, water dams, water storage reservoirs.

In the field of state policy of Turan, Temur and Temurids established international diplomatic relations with a number of states [12]:

- 1) political strategic relations: with Asia Minor states, Egypt, China, Mongolia, Tibet, Caucasus, Arabia;
- 2) trade-economic relations: with India, China, Volga River basin areas, Russian lands, the Urals area, Poland, Spain, Castile, Genoa, Venice (Manuel II), France (Charles IV), England (Henry III).

In total, over 100 diplomatic relations were established with over 40 Asian and European states during the reign of Temur and Temurids.

This was the time for comprehensive development of sciences. For instance, the following works were written only about the history of Amir Temur and the Temurids [9]: "Jush-u Khurush" (Jamoliddin Mahmud Zangi), Voqo'ot" (Nasreddin Umar – about period of 1398-1399), "Ro'znomai gazovoti Hindiston" (1399 – Giyasiddin Ali Yazdiy), "Zafarnoma" (1404 – Nizamiddin Shami), "Zayli Zafarnomai Shomi" (1408 – Hofizi Abru), "Sayohatnoma" (1406 – Ruy Gonzáles de Clavijo), "Muntahab at-Tavorih" (1414 – Muiniddin Natanz), "Zafaroma" (1425. – Sharafiddin Ali Yazdiy), "Muizzyl ansob" (1427), "Majmuai Hofizi Abru" (1420 – Hofizi Abru), "Majma' at-Tavorihi sultoniya" (1425 – Hofizi Abru), "Tarikhnomai" (1425 – Tojiddin Salmony), "Ajoyib al-maqdur fi tarikhi" (1437. – Ibn Arabshakh), "Mujmali Fasikhi" (1442 – Fasikh Havafy), "Matlai sa'dain va majmai Bahrain" (Abdurazzoq Samarqandy), "Ravzat us-safo" (Mirkhand), "Khulosat ul-Akhbor", "Habib us-siyar" (Khondamir), "Tarikhi Rashidi" (Mirzo Muhammad Haydar), "Buston ush-shuaro" (Davlatsho Samarqandy), "Tuzukot" (Amir Temur) [9].

To-date over 1000 different works were written about history of Temur and Temurids in Asia, while over 900 such works were written in Europe and other continents.

This period is especially notable from the point of view of *astronomy* and *mathematics* [5]. The following works and their authors are highly valued by contemporary world scientific community: "Ziji jadidi Guragoni", "Risolai Ulugbek", "Tarikhi arba' ulus", "The rules of applying and correction of tables" (Mirzo Ulugbek), "Sharkhi ashkol at-ta'sis", "Sharkhi al-mulakhkhas fi-l-khay'a va-nujum" (Qozizoda Rummy), "Ziji haqoni dar tamili ziji Elkhony", "Miftoh al-hisab", "Risola al-muhitiyya" (Jamshid al-Koshy), "Risola fi istikhroj jayb daraja vohida" (Alauddin Ali Qushchi).

In addition, the following fields of the "*secular*" sciences were also developed [16]: geometry, medicine, horticulture, nature, geography, literature, music, poetry, Arabic language, calligraphy, and artwork; the *theological* sciences were greatly developed [14], including Hadith studies, Kalom, Tafsir, Ahkom, Quran reading rules, History of Islam [13].



Amir Temur and his successor Temurids also implemented a number of education system forms. Modern studies showed that the following methods of education were used during that period [9]: 1) private education; 2) state (public) education; 3) primary schooling (in alternative forms); 4) secondary education (mainly theology and initial secular sciences); 5) higher education (education at madrasah); 6) scientific education (post graduate scientific education); 7) professional education (generally, this type of education was based on the “mentor-pupil traditions”, while these values are still practiced in different types of craftsmanship).

“Types of arts” saw development during reign of Air Temur and Temurids. This periods gave the following masters to the world [9]: 1) *in oratory art*: such Temurids like Mirzo Ulugbek, Boysungur, Abdullatif Mirzo, Muhammad Halil Sulton, Abulqasim Babur, Sulton Masud, Shah Garib, Huseyn Bayqaro, Babur, Komron Mirzo, Haydar Mirzo, Gulbadanbegim, Zebunniso, 2) *in poetry*: Lutfy, Jami, Navoiy, Atoi, Haydar Kharezmi, Hafiz Kharezmi, Shoshi, Said Qosimi, Amiry, Yaqiny, Gadiy, Muqimiy, Said Hasan Ardasher, Ahmady, Sakkoky, Sovajy, Kamol Khujandy, Jalol Samarqandy and over 400 more creative people, who wrote in Turkic, Farsi and Arabic languages; 3) *in calligraphy and artwork*: Sulton Ali Mashhady, Mir Ali Khiravy, ir Imoda, Abdul Jail Kotib, Muhammad ibn Nur, Darvesh Muhammad Toki, Muhammad Khandon, Muhammad ibn Askhar, Sher Ali; 4) *in arts and engraving*: Aby al-Hayi, Abdurahmon Sufy, Kamoliddin Behzod, Mirak Naqosh, Qasim Ali, Mahmud Muzahhib, Shaokh Muzaffar, Sulton Muhammad, Do’st Muhammad, Abdurazzoq, Mavlono Yory; 5) *in musical arts*: Khoja Abdulqodir Maragy, Abdurahmon Jamy, Zaynulobiddin Husayny, Abdullo Marvarid, Hofiz Sharbaty, Pahlavon Mahmud, Khoja Yusuf Burkhan (mentor of Andurahmon Jamy and Alisher Navoiy), Darvesh Ali Changi; 6) *in singing*: Najmiddin Kavkaby, Mavlono Ayny, Hofiz Qazaq, Kamoliddin Udy, Ali Karmal, Abdulla Sadr and other highly skilled masters in various fields of art. In general, many prominent persons in art and creative work were educated during this period in Turan state [19].

## V. CONCLUSION

In summary, we can say that Amir temur and Temurids established the Turan state, which made a great contribution to the history of the world culture, and currently, its history is really drawing attention of many researchers and specialists in different fields of science.

For the past historic period, over a thousand works, dedicated to study of Amir Temur, Temurids and the state of Turan, its culture, values, science, military art, politics, management, scholars and theologians, economy, literature and many other fields have been written, which is a vivid evidence of the great contribution of Amir Temur and the state of Turan into world civilisation, which should be deservedly respected.

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## АМИР ТЕМУР И ГОСУДАРСТВА ТУРАН

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### Аннотация

В статье освещены важнейшие процессы восстановления древнего государства Туран полководцем Амиром Темуром. В статье системно освещается общественно-политическая и культурная ситуация в Мавераннахре в первой половине XIV века, возникающие идеалы независимости, патриотические движения, борьба Темура за свободу от монгольского нашествия, установление власти, политический авторитет и международная мощь Турана, система государственного управления государства Темура, экономика Турана, финансовые и дипломатические отношения, система налогообложения, торговли (импорт и экспорт), благоустройства и градостроительства, науки, образования и искусства.

**Ключевые слова:** последствия монгольского нашествия, социально-политическая и культурная ситуация XIV века, идеи независимости, патриотические движения.

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