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## The role and significance of Amir Timur in the historical policy of the Republic of Uzbekistan

**Abstract.** *This article is devoted to the process of historical policy of independent Uzbekistan on the example of the character of Amir Temur. The purpose of the article is to identify features in the description and dissemination of the picture of Amir Temur by the official authorities through the construction of monuments, the celebration of anniversaries, as well as the study of the national hero by Uzbek and foreign researchers to determine the main directions of historical policy in modern Uzbekistan. The authors of this article tried to use the example of Amir Temur to show the reasons and mechanisms for the introduction of this image into the historical consciousness of the younger generation. The analysis of school and university textbooks and guides on the history of Uzbekistan, printed at different times, shows that the great ancestor of the Uzbek people becomes a symbol of national statehood and is actively used in the process of nation-building. The era of Amir Temur is directly connected with the Golden Horde and Moghulistan, which existed on the territory of modern Kazakhstan, so the importance of studying this period becomes obvious. These factors can explain the relevance of this process in the Central Asian countries, which have one common history and the need to create a historically important character to define statehood and nation-building.*

**Keywords:** *Amir Temur (Tamerlane), Timurids, Golden Horde, Moghulistan, historical politics, nation-building process, Republic of Uzbekistan.*

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### Introduction

Historical politics has relevance and wide use in the formation of certain ideas in the minds of the people. Aleida Assmann wrote about the role of political memory on the example of national memory. Where history serves to form identity, and is mastered by the people, and when politicians turn to it, then here we can talk about political or national memory. Political institutions influence society «from above», fixing certain constructions in the national memory for a long time [1].

Currently, this phenomenon has become a frequent case of the global trend of politicization of history, in other words, the use of history by the country's top leadership in domestic and foreign policy, to interpret key elements in

the minds of citizens. Thus, historical politics acquires a function for using history in one region. The intensity of borrowing methods and forms of historical policy between neighboring countries creates a certain mechanism in the sphere of interstate relations and within each country [2].

With the emergence of new independent states in Central Asia, nations, national languages, and new socio-cultural societies were formed. In this connection, the development of historical politics determines the formation of mass loyalty to political communities [3].

Kazakh researcher Gulnara Dadabayeva says that the strengthening of national consciousness is connected with fundamental values and with the protection of their own national values [4].

Who will become a nation and who will remain a population group is a matter of recognition. It was very important to achieve the existence of a nation in the Soviet republics, it preceded the creation of national identity among the members of the corresponding nation. And only after the recognition of the nation and territory, the nation could achieve prosperity. The state structures, the national language, the system of national symbols and the national historiography were formulated. The Uzbek nation emerged with the support of national policy and with the resources of the Soviet state [5].

The analysis based on the interpretation of Amir Temur's era by Uzbek and foreign researchers suggests that the use of history by political forces has an impact on the formation of identity and the process of nation-building. The image of the great ancestor in school textbooks and guides evokes feelings of patriotism among the younger generation, showing a storm of emotions and a sense of pride in their historical roots. Therefore, touching on the topic of historical politics on the example of Amir Temur is also important in other Central Asian countries.

Amir Temur's connection with Kazakhstan should also be mentioned. He had connections with the khans of the Golden Horde, more precisely with Tokhtamysh Khan, whom he initially helped, and subsequently overthrew. One of his historical sites is located in the city of Turkestan, and has a name as the «legendary mausoleum» of the great Amir Temur.

One of the elements of historical policy are monuments, architectural structures, as well as the renaming of streets and cities. A monument to Amir Timur has been erected in many cities of Uzbekistan, museums have been opened in his honor, foundations have been organized, as well as scientific conferences and celebrations of Amir Temur's birthday at the state level. There is also the «medal of Amir Temur», which is awarded for outstanding services in strengthening statehood.

### **Methodology**

For the first time, the study of historical politics at the theoretical level was carried out by M. Halbwaks in the 1940s, then by George Herbert Mead. However, the memorial peak can be called the period of the last third of the 20<sup>th</sup> century. At that time, the methodological and practical foundation for studying the phenomenon of «Memory studies» was laid in the works of P. Nora, A. Assmann, P. Bourdieu,

A. Miller and many others. In Kazakhstan, this scientific direction began to spread relatively recently, among researchers, the works of K.A. Medeuova, A.A. Galiev and others can be noted.

The subject of this study is a comparative analysis of the interpretation of the character of Amir Temur in Uzbekistan and abroad, and more specifically, the nature of his activities as a warrior, commander, politician and statesman.

The methodological basis of the article is the principles of historicism and objectivity, systematic and comparative analysis of historical policy issues on the example of the image of Amir Temur in Uzbekistan.

Determining the methodology of the study, the authors were guided by the main methods of historical cognition: the comparative historical method made it possible to study the teaching of the life and activities of Amir Temur on the history of Uzbekistan to schoolchildren and students.

### **Discussion**

The historiography of the study of the life and activity of Amir Temur can be divided into several groups. The first group includes medieval sources in Persian, Chinese, Arabic and Turkic languages. We can single out pre-revolutionary researchers, as well as works of the Soviet era. A special category includes studies that began to be published after Uzbekistan gained independence. Thus, you can see in what image Amir Timur is represented in different periods.

The records dedicated to the life and work of Amir Temur should begin with the famous ambassador of King Henry III of Castile, Rui Gonzalez de Clavijo, compiled during his journey to Samarkand. They are one of the primary sources telling about Amir Temur. According to him, Amir Temur's orders were executed without question, those who dared to disobey were executed. Also, in his notes, he writes that Amir Temur built shopping streets in Samarkand, and various goods from China, India and Tartalia were sold there. Also, this land is abundant in bread, wine, meat, cotton and melon, wealth is not only in abundance of food, but also in silk fabrics, satin, kamka, spices in gold and azure colors and other items [6].

In another source in Persian by Giyasaddin Ali, there is information about the military art of Amir Temur, described during his campaign in India. According to these data, he himself explains all the duties imposed on the military, determines the places in the detachment for

them, they obey and say prayer offerings for him [7].

An important study of the pre-revolutionary period can be called the information of the Russian academician V.V. Bartold [8], who wrote about the Turkic peoples of Central Asia. The author refers to the manuscripts of medieval scholars, giving examples from various sources. According to him, if it were not for the formation of the Timur Empire, the world would not have learned about the way of life of the people of Central Asia in the XIV-XV centuries. Also, V.V. Bartold writes that Amir Temur, in addition to Turkish, also knew Persian, had information about Muslim science and art, attracted scientists and artists from various countries to Samarkand, had creative and destructive activities on an equal basis. He describes that Amir Temur was illiterate, but he played chess well, was in constant communication with scientists and enriched his knowledge in history. His trips to China, Khorezm and Urgench are described in detail.

The famous scientist M.E. Masson [9] wrote about the last years of Amir Temur's life, outlining his death and burial, also describing in detail the mausoleum of Gur-Emir, where he was buried. According to him, in 1405, at the age of 71, leaving with two hundred thousand troops on a long march to China, arriving in the city of Otyrar, in the lower reaches of the Arys River, Amir Temur fell ill and died in the middle of February of the same year.

The scientist-philosopher from Uzbekistan I.M. Muminov was one of the first to write about Amir Temur in Soviet times in his work *The Role of Amir Temur in the History of Central Asia*. He said that the birth of this personality was predetermined by fate and time, the demand for the independence of the people and the country, the need to create an independent centralized state in Transoxiana [10]. However, his work caused a wave of criticism, and for a long time the study of the history of Amir Temur and the Timurids in the Soviet period was prohibited.

After Uzbekistan gained independence, it became possible to comprehensively study the activities of Amir Temur. One of the first, researcher A.A. Askarov in his writings gave a talk about Amir Temur as a commander with reasonable determination, steadfastness and aspiration to achieve the highest goal. He calls him the «medieval Muslim Renaissance of the East», calling the era of Amir Temur the heyday of science, culture, trade and the construction of majestic buildings [11].

Scientists B.A. Akhmedov, R.G. Mukminova, G.A. Pugachenkova made a great contribution to the study of the history of Temur and the Timurids and the disclosure of his historical campaigns by publishing a book about the life and socio-political activities of Amir Temur, describing in detail the socio-political life of Transoxiana, as well as the development of culture and science in the 15<sup>th</sup> century under Amir Temur [12].

Harold Lamb in his book about Tamerlane says: «The inhabitants of Asia were proud of him and suffered from him. His enemies called him a huge gray wolf gnawing the earth, while his supporters saw him as a lion and a conqueror.» He describes Amir Temur as the one who defeated the armies of more than half of the world's states, controlled the trade routes of two continents, and built himself a throne, but spent most of his life on the saddle [13].

The researcher A.V. Kornienko describes in detail where he was born and to which tribe the future emir belonged, giving examples from the childhood and youth of Amir Temur. According to these data, his father came from the nobility of the Mongolian Barlas tribe, who settled in the interfluvium of the Syrdarya and Amudarya [14].

The Russian researcher A.V. Melekhin tells about the personal life of Amir Temur in his book. In order to become related to Genghis Khan's family, he married the daughter of the former khan of the Chagatai ulus of Kazan – Sarai Mulk Khanum, and gained the right to bear the khan's title [15].

Other researchers correspond that in the era of Amir Temur and the Timurids, the main part of the permanent resident population was indigenous people – Uzbeks and Tajiks [16].

French historian Grousset Rene tells us that Amir Temur is a Turk-Persian by culture, a Turk-Genghisid by legal tradition, a Mongol-Arab by political and religious affiliation. He describes the hypocrisy in the character of Amir Temur, identified with state interests. In his work, he compares Amir Temur with Genghis Khan, giving examples from the lives of two historical characters. According to him, Genghis Khan elevated the ancient steppe empire centered on Orkhon, and the principles on which he built it gave vitality to the Genghisid dynasty. But this is not observed in the empire of Amir Temur. The circumstances that made Transoxiana the center of a new empire were an accident. According to another comparative example, the empire of Genghis Khan existed in the world for thirty years after his death, and the empire of Amir Temur

was immediately destroyed by wars between the sons and grandsons of the deceased [17].

The scientific articles of M.M. Dadadzhonova [18] and M.A. Dekhkonova [19] describe the role of Amir Temur as the creator of the empire, which included the territories of Khorezm, Afghanistan, parts of India, the Caspian regions, Iran, Iraq, Transoxiana and a number of countries of Western Asia.

National history, national traditions and customs, as well as religious values have become the basis of nation-building in Uzbekistan. The historical past of the region is considered to strengthen national independence in the new republics of Central Asia as a whole. Nation-building in Uzbekistan has turned into a national policy, and national identity has been replaced by historical geography, and culture, which is the basis of identity, has been replaced by public holidays [20].

### **Research results**

Amir Temur, Tamerlane, the Lame Timur or the Iron Limper, did not belong to the Genghis Khan dynasty, but remained in history as Emir Temur, who conquered the Golden Horde. In Uzbekistan, he is best known as Sahibkiran Amir Temur. Translated into Russian, it means «born under a lucky star», or «the lord of happy constellations». In 1370, he seized power in Transoxiana, which he ruled for the next 35 years, until his death in 1405. The territory of his state covers the modern countries of Afghanistan, Iran, Mesopotamia, Central Asia and Northern India. He is the founder of the Timurid dynasty.

At the end of the XIV – at the beginning of the XV century, Amir Temur's conquests on the territory of the medieval states of Central Asia lasted about 18 years. He invaded the lands of Eastern Desht-i-Kipchak, Zhetisu and Tien Shan, conquering small towns and peoples on his way. The first conquests were made in the western part of the Golden Horde and Moghulistan. He was faced with the task of defeating the descendants of the rulers of Moghulistan, who intended to reunite the Chagatai ulus. In 1371-1372, Amir Temur sent troops to Moghulistan, reached Issyk-Kul, and in 1375 defeated the major ruler of Moghulistan, Kamar ad-Din, in the area of Lake Ile. As a result of his campaigns on the territory of modern Kazakhstan and Kyrgyzstan, Amir Temur got rich booty: huge herds and thousands of prisoners [21].

It is well known that in 1376 Amir Timur received in Samarkand a descendant of the

Genghisids from the branch of Jochi Tokhtamysh Khan. The latter asked for help against the ruler of Urus Khan, who at that time ruled north of the lower reaches of the Syrdarya, in the Sarysu steppe and in the area of the Ulytau mountains. Subsequently, with the help of Amir Timur, Tokhtamysh Khan captured the cities of Otyrar, Sauran and Syganak. Then he conquered the territories of the Golden Horde, defeating Mamai Khan, and was recognized as the khan of the Golden Horde, restoring the ulus of Jochi. Not wanting to obey Amir Temur, they became opponents. To resist the troops of Amir Timur, the rulers of the Golden Horde and Moghulistan united in the late 1380s, creating a political alliance. However, it could not give a joint rebuff to the only enemy. Amir Temur sent the main forces in 1389 to Moghulistan, and in 1390-1391 to the Golden Horde. Up to 1395, the battles of Amir Temur and Tokhtamysh Khan lasted, in the end, Amir Timur destroyed Tokhtamysh's headquarters and took over the greater territory of the Golden Horde [17, p. 430-432].

These campaigns caused severe consequences for the life and population of the region. Cities were destroyed or burned, the population was driven into slavery, there was a significant decline in the economy. Because of his aggressive campaigns, part of the Golden Horde fell, the Nogai Horde, the khanate of Abulkhair was isolated, and Moghulistan was divided into parts [21, p. 135].

A special structure of Amir Temur is the mausoleum of Khoja Ahmed Yassawi in the city of Turkestan, in the south of Kazakhstan. It is known that the mausoleum itself was built by order of Amir Temur during his pilgrimage to the grave of Ahmed Yassawi. Inside the mausoleum in the center there is a cast cauldron (taikazan), striking with its majestic size and excellent ornamental treatment of the exterior. On the outside it is written: «The greatest Emir ordered to build this place for drinking..., Amir Temur Guragan, may Allah Almighty sanctify his kingdom...» [22]

The Timurids are representatives of the Amir Temur dynasty, some of them became famous as scientists and writers. One of them is the son of the fourth son of Amir Temur Shahrukh, the grandson Mirzo Ulugbek. After his father's death, he inherited Transoxiana and was viceroy for a long time. He was an enlightened man, had a special interest in astronomy, was a poet and a connoisseur of Persian literature [17, p. 446].



Another descendant of Babur, the great-grandson of Miranshah, one of the sons of Amir Timur, founded a state in the XVI century, which included the Fergana Valley, Afghanistan and Northern India. It has remained in history as a Mughal or Baburid state. He is also the author of the book «Baburnama.» Fifteen generations of Babur lived in Northern India for about 332 years, having built many different architectural structures and cities, up to the capture of the country by the British [23].

#### *Historical and national politics in Uzbekistan*

After Uzbekistan gained independence, the image of Amir Timur began to personify the character of the great ancestor who founded the Uzbek statehood. His name began to appear in the historical politics of the country. The first President of Uzbekistan, I.A. Karimov, contributed to this, stating that the strength and power of the Uzbek nation and its limitless possibilities should be understood through the prism of the personality of Amir Timur. National consciousness is based on the historical memory of the people [24]. Therefore, at the present stage, history enjoys such relevance and popularity. The search for the image of the great ancestor is characteristic of all Central Asian countries. A heroic character from history also contributes to building the country's international image. The image of the greatest reformer of the Middle Ages, Amir Timur, arouses the interest of the whole world. Many books were published in different languages about the life and work of Amir Timur and his descendants. Islam Karimov, in his speech at the international scientific conference «Amir Timur and his place in World History», held in honor of the 660<sup>th</sup> anniversary of Amir Timur, explained the contributions of Amir Timur, Al-Bukhari, At-Termizi, Ahmed Yassawi, Bahawuddin Naqshbandi, Al-Khorezmi, Beruni, Ibn Sino, Navoi, Ulugbek, Babur's contribution to the development of world civilization and culture. According to him, in Soviet times, they tried to erase these names from history and from human memory in general. However, the name of Amir Timur is being restored in the historical memory of the people [25]. On his initiative, monuments of this outstanding personality have been erected in the central squares of Tashkent, Samarkand, Shakhrisabz and other cities. On December 26, 1995, by his order, in connection with the 660<sup>th</sup> anniversary of the birth of statesman Amir Timur, according to the

decision of the UNESCO General Conference for its contribution to the building of statehood, the progress of science, education and culture, 1996 was declared the «Year of Amir Timur» [26].

The current President of the Republic of Uzbekistan Sh.M. Mirziyoyev on June 30, 2017 put forward the idea of assigning the name «Temurbeklar Maktabi» to military educational schools, which means «Temurbek's School» in English. The idea is that the successors or followers of Amir Timur are trained there [27, p. 130].

The name of Amir Timur has been forgotten for a long time, the historical science of the Soviet era represented him as a formidable conqueror, destroyer of peoples and cities. However, after Uzbekistan gained independence, it became possible to study the medieval history and rich spiritual heritage of Central Asians in depth and comprehensively.

In this context, the words of the current President of the Republic of Uzbekistan Sh.M. Mirziyoyev acquire special meaning: «If every nation, every state is not independent, others can offend not only a dehqan, not only a worker, but even a poet, scientist, statesman, humiliating human dignity» [27, p.129].

#### *The role of nation-building in textbooks on the history of Uzbekistan*

Below we will consider the role of Amir Timur in the history of Uzbekistan through textbooks and guides for secondary schools and higher educational institutions.

In the textbook *History of Uzbekistan* for the 7<sup>th</sup> grade of general secondary education schools, 2017 edition, Tamerlane is described as «The Ruler of the World» and «Liberator of Europe», a great man with the qualities of an outstanding statesman, patron of science and culture [27, p. 128].

In a textbook of 2022 like before mentioned, it is written: «The scientist-encyclopedist Beruni, philosopher and physician Ibn Sina, theologian Imam al-Bukhari, commander Amir Timur, astronomer Mirzo Ulugbek, poet Navoi had and have no equal today» [28].

The textbook for higher and secondary special education on the history of Uzbekistan, published in 2007, tells about a strong state created by Amir Timur [29]. In the textbook for universities on the modern history of Uzbekistan in 2018, there is a chronology of events where you can see a list of events dedicated, for example, to the opening of monuments, the establishment of anniversaries in honor of Amir Timur, etc. [30]

The textbook titled *History of Statehood of Uzbekistan*, published in 2021, describes the development of statehood during the period of Amir Temur and the Temurids in Transoxiana and Khorasan. Particular attention is paid to the «Regulations of Amir Temur», where he, as a politician and statesman, gives a description of what the state and officials working in the central office should be. Also, it describes the organization and conduct of «justice», which includes the protection of public order and tranquility in the country, the amount of taxes collected from the population, the protection of state security, the protection of the inviolability of the state, etc. [31] Twelve rules are also written here that helped him achieve supreme power, conquer the state, make him worthy the throne. The first rule concerns the religion of Islam, which he supported always and everywhere [32]. As can be seen from these sources, the state of Amir Temur is becoming an example for the young state of Uzbekistan.

In 1996, the State Museum of the History of the Temurids was opened in the northwest of Amir Temur Square in the city of Tashkent. In this museum you can see the names of representatives of the Temurid dynasty, as well as models of architectural structures built by order of Amir Temur: Bibi Khanum Mosque in Samarkand, Ak-Sarai Palace, Gur-Emir mausoleum, Ulugbek madrasah, etc. [33] It is also important to note the square in honor of Amir Temur, which is located in the center of Tashkent. Locals call this place the «heart» of the capital.

In the same 1996, the «Medal of Amir Temur» was approved by the Law of the Republic of Uzbekistan. This medal is awarded to citizens for outstanding achievements in strengthening statehood, significant contribution to the development of architecture, science, literature and art, including military art. The «Medal of Amir Temur» is also awarded for a special contribution to the strengthening of interstate cooperation, peace and friendship between peoples [34]. It is also known, that for the special merits of the residents of Shakhrisabz in carefully preserving the huge cultural and spiritual heritage of the Temurid era, unique historical monuments, the city of Shakhrisabz was awarded the «Medal of Amir Temur» [35]. The buildings of Amir Temur and his descendants in Samarkand and Shakhrisabz are distinguished by the grandiosity of scale and the magnificent splendor of artistic decoration. The mausoleum of Guri-Amir and the madrasah of Ulugbek in Samarkand are proof of this.

On September 10, 1997, the Ministry of Justice of the Republic of Uzbekistan established the non-governmental, non-profit international charitable public foundation «Amir Temur». The purpose of the foundation is to honor the legacy of Amir Temur [36].

### **Conclusion**

After the acquisition of the sovereign, independent Republic of Uzbekistan on August 31, 1991, one of the directions of state policy was the revival of historical and cultural heritage, including the names of prominent figures of Uzbekistan who contributed to the development of world civilization. Architectural buildings and monuments dedicated to historical figures and statesmen, including the commander Amir Temur, were created. In the historical politics of Uzbekistan, the image of Amir Temur is popularized in almost all spheres of the life of the state, he is present in school textbooks, and senior political figures use his name in their speech.

The construction of the image of the great ancestor is connected with the peculiarities of the historical past of the country and the interests of the political elite. Amir Timur acts as a unifier of the people and a liberator from the enemy yoke. He is presented as the founder of the empire, which is an important component of the national identity of the young post-Soviet state. This approach is explained by the need for national self-determination. The main directions of the country's top leadership in the politicization of history are the popularization of the image of Amir Temur in the educational system, the construction of monuments, the celebration of anniversaries, and the reconstruction of architectural structures of Amir Temur.

In Uzbekistan, there is a tendency to search for national identity and statehood through the popularization of the personality of Amir Temur in the image of a great commander and an outstanding statesman. Through the history of Amir Temur's construction of a powerful state in the Middle Ages, the importance of love and service to the motherland is instilled in the future generation.

This historical fact is of great importance for the comprehensive development of the Uzbek people, for the restoration of their national traditions and original culture. With the independence of Uzbekistan, further consolidation of the nation takes place. If in the

Soviet period the process of nation-building took place on the basis of transformation and, to a certain extent, criticism of previous history and traditions, then in the period of independence it is associated with the idea of national revival, uniting the historical past, present and future.

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### **Өзбекстан Республикасының тарихи саясатындағы Әмір Темірдің рөлі мен маңызы**

**Аңдатпа.** Бұл мақала тәуелсіз Өзбекстанның Әмір Темірдің бейнесі мысалындағы тарихи саясатын баяндауға арналған. Мақаланың мақсаты - қазіргі Өзбекстандағы тарихи саясатты ресми билік өкілдерінің ескерткіштер салу, мерейтойларды атап өту, сондай-ақ өзбек және шетелдік зерттеушілерінің ұлттық қаһарманды зерттеу арқылы Әмір Темір бейнесін сипаттау мен таратудағы ерекшеліктерін анықтау. Бұл мақаланың авторлары Әмір Темірдің мысалында осы бейнені жас ұрпақтың тарихи санасына енгізудің себептері мен тетіктерін көрсетуге тырысты. Әр уақытта басылған Өзбекстан тарихы бойынша мектеп және ЖОО оқулықтары мен оқу құралдарын талдау өзбек халқының атасы ұлттық мемлекеттіліктің символына айналғанын және ұлт құру процесінде белсенді қолданылатынын көрсетеді. Әмір Темір дәуірі қазіргі Қазақстан аумағында болған Алтын Орда және Моғолстанмен тікелей байланысты, бұл осы кезеңді зерттеудің маңыздылығын көрсетеді. Аталған факторлар бір ортақ тарихы бар және мемлекеттілік пен ұлт құрылысын анықтау үшін тарихи маңызды кейіпкерді құру қажеттілігі бар Орталық Азия елдеріндегі осы процестің өзектілігін түсіндіре алады.

**Түйін сөздер:** Әмір Темір (Тамерлан), Тимуридтер, Алтын Орда, Моғолстан, тарихи саясат, ұлт құрылысы процесі, Өзбекстан Республикасы.

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### **Роль и значение Амира Тимура в исторической политике Республики Узбекистан**

**Аннотация.** Данная статья посвящается процессу исторической политики независимого Узбекистана на примере образа Амира Темура. Целью статьи является выявление особенностей в описании и распространении образа Амира Темура официальными властями через возведение памятников, празднования юбилеев, а также изучение национального героя узбекскими и зарубежными исследователями для определения основных направлений исторической политики в современном Узбекистане. Авторы данной статьи попытались на примере Амира Темура показать причины и механизмы внедрения данного образа в историческое сознание подрастающего поколения. Анализ школьных и вузовских учебников и учебных пособий по истории Узбекистана, напечатанных в разное время показывает, что великий предок узбекского народа становится символом национальной государственности и активно используется в процессе нациестроительства. Эпоха Амира Темура напрямую связана с Золотой Ордой и Могулистаном, которые существовали на территории современного Казахстана, таким образом, важность исследования данного периода становится очевидным. Эти факторы могут объяснить актуальность данного процесса в странах



Центральной Азии, у которых одна общая история и необходимость создания исторически важного персонажа для определения государственности и нациестроительства.

**Ключевые слова:** Амир Темур (Тамерлан), Тимуриды, Золотая Орда, Могулистан, историческая политика, процесс нациестроительства, Республика Узбекистан.

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