



 Research Article

LEADERS OF THE GREAT ISLAMIC WORLD

Submission Date: December 11, 2023, **Accepted Date:** December 16, 2023,

Published Date: December 21, 2023 |

Crossref doi: <https://doi.org/10.37547/tajssei/Volume05Issue12-13>

Journal Website:
<https://theamericanjournals.com/index.php/tajssei>

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ABSTRACT

This article is devoted to analyzing the role, position and high state heritage of Amir Temur and Yildirim Boyazid, two great leaders of the Turkish Muslim world and a statesman on the world political scene. The object of analytical research is focused on the geopolitical conflicts between the states in the Eurasian region in the XIV century. The development of processes in international relations is based on the content of Amir Temur's 1395 letter to Yildirim Boyazid in Shervan. As a source, this letter clarifies the common goals of the two great leaders, and they are different, sometimes conflicting views on their relationship. The status and influence of the two Muslim states, which in their time aimed to change the landscape of the political world, are given scientific conclusions about the balance of power in the region, the causes of conflict, conflicts of interest, subsequent events and their outcome.

KEYWORDS

World, politics, global, region, territorial, interests, conflict, statehood, Amir Temur, Yildirim Boyazid, letter, attitude, international relations, processes, conflict, poles, culture, Islam, stability, balance.

INTRODUCTION

Amir Temur and Yildirim Bayazid, who lived in the 14th century as two great generals and politicians of the Muslim Turkic world, are among the significant figures who managed to change the face of world civilization with their huge triumphal annals. They show the power of the Turkic empires, which in their time created the

world political and cultural centre in the geo-territorial space of Eurasia and established its order.

The history of the empire of the Turkic peoples and the territories they ruled formed a state culture based on harmonious values in approximately the same geographical latitudes. Whether the Huns, the

Khaqans, the Karakhanids or the Mamluks of Egypt, the Seljuks, the Ottomans, the Anushtegins, or the Mongols, the empires spanning from the Pacific Ocean to Western Europe had almost identical traditions of political governance. Amir Temur and Yildirim Bayazid developed ancient traditions and implemented new principles of statehood. They are rulers who have claimed and succeeded in world domination ambitions which are rare on a global scale.

The main results and findings

The main reason for the emergence of a new geopolitical space in Eurasia in the XIV century is the decline of the Genghis dynasty, which had ensured the balance of power until that time. In such conditions, two powerful empires - the state of Amir Temur and the Ottoman Empire - were formed in the territory of Eurasia.

Amir Temur, the ruler of Movarounnahr - a visionary, enlightened, strategic thinker, managed to organize a solid military army with a disciplined army from the fragments of the Mongol Empire in Central Asia. For many years, this army has not known defeats. His strategic plans included the conquest of India and China.

Sultan Yildirim Bayazid, the ruler of the Ottoman Empire, led successful conquests against the Bulgarians, Serbs, and Byzantines in the Balkans thanks to his ability to move troops quickly according to new plans. He plans to conquer Constantinople and gain complete control over the Bosphorus, Dardanelles, and the European region. By the end of the 14th century, Yildirim Bayazid, the Sultan of the Ottoman Turks, conquered the territories of the Balkans and Asia Minor and began to own a vast kingdom.

As a skilled politician and an unparalleled military strategist, Amir Temur first tries to ensure the security of the border regions of Turan by destroying the states that are in internal conflict according to his ideas. He was well aware that he could be attacked from all sides simultaneously. After all, the emergence of the Turanian state and the triumphant campaigns of a skilled general, especially its future possibilities, worried the Mongolian nations and the countries of the Near and Middle East.

Realizing these dangers in time, Amir Temur conducts separate negotiations with all the hostages, threatens them when the time comes, and successfully destroys them individually. However, for this, he was condemned to not dismount for the rest of his life. During these struggles, he loses his grandchildren and best and most loyal comrades. As some politicians have emphasized, the reasons for his military campaigns were not invasions but, first of all, the elimination of constant dangers to Turan. Therefore, Amir Temur excludes Tokhtamish, the initiator of allies, from the field of active international politics and deprives the remaining allies of unity. As a result, the alliance against Amir Temur was defeated without having time to start practical actions (2).

Amir Temur understood the Eurasian region's complex and conflicting relations between Yildirim Bayazid and European countries. Although he listened to Western ambassadors in this regard, he was in no hurry to march against Bayazid. His sharp mind, logic and experience indicated that he distrusted neither the Europeans nor their diplomats. He knows very well that the minds of Europeans who hear Bayazid's name are in a hurry. In such a situation, he pursues a highly pragmatic policy. Therefore, Nizamiddin Shami said in his work: "I do not want to turn to that side and to send an army to that country. I do not want the Farangs to

be strengthened, and the people of Islam to be weakened because Amir Bayazid is constantly campaigning against the Farangs.

Nevertheless, Black Yusuf is a bandit and a highwayman, and the damage done to Muslim cities by his mischief and corruption is more than that of the surrounding strangers. As for Amir Bayazid, he took him under his protection and gave him a place. Now, he should do one of three things: first, he should use a sword to stop (Black Yusuf)'s actions and finish his work or send him to us so that we can put his guilt on him and give him the punishment according to what he has done. If (Amir Bayazid) does not want either of these jobs, let him drive him out of his country! He sent a letter saying, "Parenthood, friendship and alliance will be established between us, we will give and receive daughters, we will help and assist them in whatever way we can" (4).

If the intentions were in the letter to come to a positive end, the balance of power in the region would have ensured the priority of the interests of the Turkic states. Unfortunately, even if the state leaders and dignitaries encouraged Yildirim Bayezid to negotiate with Amir Temur's cavalry and elephants, his victories and successes in the countries of the world, nothing would come of it (5). Although Amir Temur, in his letter, giving reasons that two Turkic countries should not enter into a conflict, a conflict still occurred.

We encounter an interesting paradox in the history of Turkic states. Byzantium and China have always had a significant influence in breaking up several empires in Eurasia. For example, it is known that during the reign of the Seljuk Sultan Malikshah, Byzantium tried to incite China against the Seljuks through diplomatic means and start a war between them (6). This is how the end of the Turkish khanate happened. These geopolitical processes were repeated in new forms

during the time of Amir Temur. The Byzantine conspiracy and the cunning of China severely affected the destruction of the brave, brave, lazy, but sometimes stubborn Turkic peoples in their time.

If the current geopolitical situation and the balance of international forces were rationally considered, perhaps Amir Temur would have focused on the West rather than the Mediterranean Sea. Imagine how much the regional landscape of the world would have changed if Yildirim Bayazid had entered from the southwest side of the West. In fact, according to the logic of geopolitical efforts, the sphere of influence of Yildirim Bayazid was considered European territory. As a result of his attraction to the Eastern regions, Amir Temur becomes his rival and upsets the balance of power in Eurasia. Amir Temur's "I do not want the Farangs to be strengthened and the people of Islam to be weakened because Amir Bayazid is constantly attacking the Farangs." Such political goals lie in the contents of his letter.

As a result of the research, it is known that before the following four letters, which caused mutual accusations and conflicts, Temur wrote another letter to Bayazid and offered alliance relations in the fight against Tokhtamysh. That is, it is said that Amir Temur Yildirim wrote a letter to Bayazid in 1395 from Shirvan in order to fight against Tokhtamysh and stated the plan of a joint attack. According to the plan, Bayazid should have come from the Balkan Peninsula, crossed the Danube, entered the Dnieper region, and at the same time as Bayazid, Timur's troops should have left the Caucasus and joined him.

Amir Temur called Bayezid to march to the banks of the Dnieper because, in the early 90s of the 14th century, the rulers of the Grand Duchy of Poland and Lithuania completely controlled the territory of the Kyiv Principality and reached the Black Sea coast. Duke

Vitovt of Lithuania actively started building castles in new lands. As a result, he intends to take control of the Crimean-Lviv trade routes. All this happened shortly after Tokhtamish's defeat in Kondurcha. Undoubtedly, after 1391, the military power of the Golden Horde will weaken.

In this letter written by Amir Temur to Sultan Bayazid, he said he did not put a reliable barrier to Tokhtamish's treasures. In addition, the Ukrainian scholar refers to the above letter, warning Amir Temur Yildirim Bayezid that the alliance of Khokhtamish with the Franks could have negative consequences for the Ottomans. Amir Temur learned that the Pope gave a fatwa to the Polish king Władysław Jagailo to go on a crusade against the Muslims. However, the Ottoman sultan was not interested in Amir Temur's plans. The author writes that he had little information about the situation on the distant banks of the Dnieper and rejected the emir's offer of a joint military expedition to the Ukrainian lands.

The scientists' interpretations correspond to Amir Temur's geopolitical goals. In particular, in February 1395, through Shirvan, "they looted Urus and Orusjuk and massacred the peoples of that time, (8)" comes in the work of Sharofiddin Ali Yazhi. Here, the author means "Russian", and "Urusjuk" refers to Malaya Russian, Ukraine. However, the author does not provide any sources to prove his opinion.

We were interested in the source of such a letter and called for further research. Information about this letter is posted on the "Wikipedia" page, which contains details of the letter's content. Orientalist L. Kalimullina (9) talks about this letter in the article she wrote in 2010. Text of this undated letter by the author 3333, vl. 6a- 10a indicates that it is stored in the Suleyman Library of Turkey and cited in an article written by Zaki Vali Togan in German. It says that

Munsa'at Sari Abdullah Effendi sent this letter. The identity of this author is still unknown to us.

As a result of the research, it turned out that the electronic version of this article written by Zaki Vali Login in 1958 was republished in German in 2014 in the journal "Deutschen Morgenländischen Gesellschaft" (10) of Martin Luther University of Germany. It contains a copy of the letter in Persian. In addition, it became known that Zaki Vali Togan's description of this letter was published in the American magazine "The Annals of the Ukrainian Academy of Arts and Sciences" in 1958 (11).

According to the description of the text of the letter, Zaki Vali Togan gives the following interpretations in the introduction: "The political significance of Timur's second campaign was not limited to the affairs of the Golden Horde, but also affected the entire modern Eastern Europe. It can be seen from the letter he sent to Bayazid. I published this newly discovered letter in the last issue (1958) of the Zeitschrift der Deutschen Morgenlandischen Gesellschaft. This letter is of particular interest. Stored in the Suleymaniye Library in Istanbul; as far as I know, it is the only surviving copy. In this letter, Temur offers Boyazid to conquer the Dnieper region jointly. Timur planned to march "from this side" of the Caucasus. Bayazid had to move from the "other side", from the Danube and the Balkans. In that letter, Timur called himself "the conqueror of the non-Muslim countries of the East (India and China)" and described Bayazid as a ruler in the West (the Balkans). Timur says that both rulers should act together. In his letter, Amir Temur warns Bayazid that the Tokhtamish-Frank alliance will be dangerous for the Ottomans" (12).

L. Kalimullina, who compared the texts, cites not the text of the letter written by Amir Temur but the analytical comments of Zaki Walidi Login about this

source. This difference was revealed when the actual text given in Toghon's article was translated as Amir Temur's letter. Below is a Persian copy and translated

text of the letter sent by our grandfather Amir Temur to Yildirim Bayazid.



وبدایع مدحیات طیبة الفوحات که مطاوی آن مواطن وفور رأفت ومهربانی تواند برد متحف
ومهدی گردانیده همواره بجهت نصرت ریاض نصرت ووظایف ادعیة صالحه فان دعاء الصالحین مجاب
بر زبان جارست ومن الله الاجابة والتوفیق والعناية بنا برکمال مسلمانی وصدق وصدقت او
ورعایت دقایق موافق وشرايط مناسب که ذکر کرده شد بر مقتضی وکونوا مع الصادقین سلوک
5 مناهج دوستی وتحریک سلسله محبت او هر آینه متضمن صلاح وسداد امور جانین باشد
بر مصداق وقولوا قولاً سدیداً یصلح لکم اعمالکم مطابق معنای ع: تَمَسَّكَ اِنْ ظَفَرَتْ يَدُ حَرِّ
موجب صلاح ذات البین داشته می آید و بر ضمیر منیر آن عزیز مکشوف گردانیده می شود که
چون پادشاه جهان چنگیزخان بحکم حادثه ازلی بر ممالک ایران وتوران مستولی گشت وآفتاب
دولت او باوج سلطنت طالع شد او عرصه ممالک را بر فرزندان قسمت کرده از آن جمله هر چه
10 ممالک ایران بود بر فرزند خود پادشاه زاده چغتای مغوش و مسلم فرمود ومدتی از قبل او امر او
گماشتگان درین ممالک بضبط درایتی قیام نمودند تا چون جلوس سر بر سلطنت بتکوخان رسید او بر
تخت مملکت متمکن شد ودر امور ممالک استقلال یافت و برادر خود هلاکو اوغلان (را) با لشکری که
در سرحد مملکت می بودند بممالک ایران فرستاد و او مملکت را بدو مسلم کرد او وفرزندان
او مدتی مدید وعهدی طویل درین ممالک بر سر بر سلطنت متمکن (7 b) شدند وبجهت آن
15 مملکت مارا همواره بایشان طریق منازعت ومکاوحت مسلوک بود بکرات بمصافی ومحاربه
انجامیده تا چون جهت آن مملکت از زیور اروغ چنگیزخان عاطل مانده ونسل ایشان درین دیار
منقطع شد واختلال باحوال بلاد وعباد راه یافت وراهها مخوف ومسدود گشتند وقوافل وحجاج
طوایف طایفان حرم محترم که بشرف آیه یاتین من کُلِّ فِجِّ عَمِيقِ موصوفند از وصول بدان
آستانه شریفه محروم می ماندند وقطاع الطريق از اکراد ولور دست نهب وغارت برآورده پای در
20 دایره مفسده تطاول نهاده بودند تجار وارباب معاملات از کسب معیشت بازمانده وسلسله
حال بلاد وعباد از م فروگسته ونداء آمَنٌ یُجِيبُ الْمُضْطَرَّ در اطراف مملکت شایع گشت وحسن
تکریتی نام مجهول تکریت را دزدید. بیت:

زید ز داری دزی دزدید دزدی زهی دزدی که دزد دزد ز دزدان

از اطراف مفسدان در بقعه جمع شده واحمد جلایری را قوت مقاومت ودفع آن طائفه نماید بلکه
25 اونیز بلامی ومناهی ونامشروعات مشغول شده ویای از جاذبه شرع بیرون نهاده وتریت رنود
واوژاد وتقویت اهل فساد واجب دانسته از رمز عربیه

ومن یربط الکلب العقور یابیه فمقر جمیع الناس من رابط الکلب

ذاهل ما یابیه

بنابر این مقدمات پادشاهزادگان و امراء الوس در حضرت پادشاه اسلام قهرمان الماء والطين خلف سلف السلاطين اختر برج پادشاهی سایه رحمت آلهی نور حدیقه ایلقانی چراغ دیده چنگیزخانی غیبات الحق والدنیا والدین سلطان محمود [Cod. محمد] خان خلد الله ملکه وافاض علی العالمین احسانه وعاطفته آجول کردند مینی بر آنکه چون ممالک ایران از نسل چنگیزخانی خالی ماند بصوب ممالک موروثی نهضت (8 a) می باید فرمود و آن مملکت را از دست متغلبان انتزاع می باید کرد 5 بنابرین جاتی نوبت اول عزیمت نموده عرصه آن دیار را معسکر جنود نصرت و محیم سرادقات سلطنت گردانیده بودیم وهنوز ابتدای دارایی و پادشاهی آن مملکت بود که از جانب دار الملک سمرقند خبر رسید که تقاتم شقاوت و نکبت اندیش در سر حد مملکت خرابی نموده است بدان سبب بجهت تأدیب و تعریک او عنان معاودت بصوب دار الملک معطوف فرموده شد و از آنجا با لشکرهای گران عزیمت دشت قیچاق و دیار اوزبک تصمیم پیوست و چنانچه شنیده باشید بر سر او رانده بیامان 10 عنایت ربانی او را ادب بلیغ داده شد ایل وحشم و جنود و خدم او تمامی عرصه حتوف و طعمه سیوف شدند لهذا من فضیل ربی و ما التضر الأ من عند الله العزیز الحکیم. چون بعون الله تعالی آن مصلحت ساخته شد و آن مطلوب بحصول پیوست تیمور قتلغ نام که همزاده تقاتم بود مدت مدید ملازم حضرت ما می بود و از جمله محرمان و بتکچیان و با او عداوت تمام داشت ترتیب کرده و لشکر داده و از آن طرف آب اتیل در ولایت جفند و سفناق و ترکس و یوار گذاشته شد تا 15 بقلع و قمع کتی او اقدام نمایند و چون از طرف ممالک توران باب هیچ نگرانی نماند نوبت پادشاه زادگان و امراء الوس بحضرت پادشاه اسلام خلد الله سلطانه آجول کردند که چون مانع مرتفع شد علی القاعده السابقه عزیمت ملک ایران می باید نمود و بضبط امور آن ممالک قیام می باید کرد کره بعد اخری بنابرین معنی عزیمت آن ممالک مصمم گشت و بعنایت الهی عز شانه و عم احسانه بییک توجه (8 b) تمامی ممالک مازندران و گیلانات و کردستان و لورستان و شولستان و خوزستان 20 و فارس و عراقین و هرمز و کرمان و کیچ و مکران و دیاربکر و آذربایجان مسخر و مستخلص گشت و الله یوقی مملکته من یشاء و الله واسع علیهم و درین فرصت که بمحدود گرجستان و انخاز و نواحی کوه البرز بسعادت و کامرانی اتفاق نزول افتاد و آن دیار نیز از مضافات و ملحقات ممالک محروسه گشت و آوازه اجتماع عسکر و تهیه اسباب جنود و ترتیب استعداد آلات حرب و ازدحام اطراف نشینان و ولایه و حکام ممالک (به) تقاتمیش و مردم او رسیده انهزام و تفرقه تمام بحال 25 ایشان راه یافته و لشکر ایشان بدان طرف تیمور قتلغ اوغلان که از قبل حضرت ما می باشد ملحق شده اند و بمعنی گریخته بسواحل دریای کفه و آجام قرم پناه برده اند و بشوفیق ربانی احوال

ایشان روی بخرابی نهاده فقطع دابر القوم الذین ظلموا والحمد لله رب العالمین والتقصه بطولها
والقصة مع فصولها نموده می شود.

دگر پیش ازین فرزند اعز امیرانشاه کرگان بهادر ابقاه الله تعالی حامل مکتوب حاجی محمد قصه
خوانرا بطریق دوستی و اظهار مصادقت و استعلاّم احوال سازه پیش آن عزیز فرستاده بوده است
5 در راه شنیده که آتجانب لشکر بجانب کفار کشیده است و بطرف غربی آن ممالک نهضت فرموده
باستماع این خبر باز گشته است در آن ولا اندیشه کرده شد که هرگاه از (Cod. om.) آن جناب
بحضرت ما کلجیان بیایند بعضی قصاص فرستاده شود و قواعد صداقت متمد گردد تا آنکه مکتوب
پیش ازین در حدود کر جستان بدان جانب فرستاده شد بعضی از کیفیت (9 a) حالات در آن مکتوب
اعلام رفته بود بعد از آن چون این زمان در مشتاة ممالک شروان قیشلا میشی فرمودیم پیش ارش
10 نام که اکنون حاکم دریند ووالی قلمه باب الابواب است و تعلق بحضرت ما دارد و از جمله مخصوصانست
اورا وسیله و واسطه ساخته و دم موافقت و مخالفت می زند و تقبل کرده دختر خود را یکی
از فرزندان دلیند ما داده بر خود را با لشکری بهم ملازم حضرت ما گردانند، ما نیز این معنی را
اجابت فرمودیم و این تابستان در ییلاق آلاناق ییلامیشی خواهیم فرمود و عزیمت جانب شام مقرر
و مصمم است تا معلوم آن جناب باشد و چون با آن جانب تدانی و تقارب دیار بمحصول پیوندند سوانح
15 و اوضاع و گماهی حالات از کمال دوستی اعلام کرده شود انشاء الله تعالی. اکنون در توامی ساموران
(= شاموران) و آب سامورکه متصل دریند است از جانب جنوبی (میباشیم) و شاید که در آن
جانب از تجار و سیاحان کسان باشد که مواضع را دانند معافی کرده ترصد ظهور آثار صدق تقبلات
او می فرمائیم تا آنچه متقبل شده از قوت بفعل آورد؛ اگر چهه محبت (بخت. Cod.) و صداقت
بقیاس از زیور صدق عاطل باشد ارادت آنکه بنیایت ربانی با لشکرهای کران بر سرا و رانده
20 بتلای کار او غایت مساعی مبدول افتد. هرآینه آنچه مقصود باشد بر اوج ظهور مقصود گردد و من
الله الاعانة والاستعانة ومع ذلك استماع افتد که او بر تقدیر عدم موافقت و متابعت گریخته از آب
اوزو گذشته ییای. آجام سواحل دریای کده و آن طرفها خواهد رفت امید بنیایت الهی و است
از عقب او رفته در باب تدارک او بکمال اجتهادات تقدیم افتد ان شاء الله تعالی بعلت واسطة اخذ
وتجسس (تجسس. Cod.) او با کفار فرنگ صورت (9 b) غزو و جهاد دست دهد حضرت ما ازین
25 جانب و آن عزیزان از آن طرف بدفع متمردان قیام نموده آید منه انصاح الامور و فی قبضة قدرته
مصالح الجمهور. الحالة هذه یارسال چون بسواد عراق عرب نزول افتاد با ولایت شام و ولایة آنجا

تردد بار حاصل گشت بقاعده سلاطین سلف و رسم ملوک ماضیه ایلچیان و نوکران و معتقدان
با تحف و هدایا و انواع یلکات بتعظیم تمام بجانب شام بجهت غلامک چرکسی بازرگان شاکرد مجهول
نامقبول که اکنون بواسطه قتل ملوک اصل بتقلب و تزویر والی مصر شده است فرستاده شد.
آن مملعون مغبون کفران حقوق و اظهار حقوق کرده خواه زاده خود را بقتل آورده است
و بجای او نشسته عربی: *أَلَا لَمَنَ الرَّحْمَنُ مِنْ كَفَرِ النَّعَمِ* و امام و خلیفه زاده عهد را که روق اسلام 5
و انتظام امور اسلامیان بولاء حضرت خلافت شعار ایشان منوط و مربوطست گرفته و مقید کرده
و به ابطال قوانین ملوک سلف مصر مصر و مستبد شده و نفی پسندیده سلاطین ما تقدم را ملتزم
و مرتکب شده چنانچه شنیده باشید ایلچیان را بی موجب و سببی که مفضی بدان معنی تواند بود
هلاک کرده و مثل آن حرکت مذموم و فعل نامحمود از هیچ پادشاهی و بزرگی کسی ندیده است
و نشنیده و ابدا رسولان (که) *بِسْمِ وَ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ* موسومند از هیچ صاحب 10
شوکتی مسومع نیست و ما جزاء ذلك الأخرى في الحياة الدنيا اکنون انتقام این معنی بد قضا
الهی مهمات جانب دشت قیچاقی بر نهج نیکو بغصل رسانیده بصوب ممالک شام نهضت فرمائیم
و بیامن الطاف ربانی آن غلامک چرکسی را ادبی بلیغ و گوشمال بسزا داده شود و دقیقه (10 a)
و الظلم مردود علی من ظلم سمع انکشافی یابد و منه اسعفی المآرب و ادراک اللطالِب
و با آنکه قاضی بجهت سیواسی حکم *مَا الْبَرْغُوثُ وَ دَمُهُ* و ما العصفور و دمه دارد او نیز دماغ 15
مخبط کرده افکار فاسده بخود راه داده است و بر مصداق *الْحَسْبُ عَلَهُ الضَّمِّ* دم از مولات
غلامک چرکسی نامقبول می زند و در آن صدد که بواسطه طریقه قبیح معاش که پیش گرفته
مذاق روزگار خود از شربت کالباحث عن حثیفه بظلفه بجشاند.
از کمال دوستی نموده می شود تا بر کیفیت حال واقف نموده بصوالح همت مدد فرمایند و انواع
مناسبت و موافقت که مارا با آن جناب حاصل است و ذکر رفته مرعی دارند همواره عنان بواعث 20
همم و دواعی نهم که بصوب ما ارسال رسل و رسایل معطوف داشته و ایلچیان و قصاد بهر وجه که
میسر گردد فرستاده اخبار صحت ذات شریف و انتظام امور دولت اعلام بخشند تا موجب نصارت
باشد. نصرت خلت گردد زیاده اصدار بقتاد والسلام علی الدوام اولاً و آخراً.

Translation: Allah, Who shines the rays of His greatness and power on the extraordinary creatures and beings and Who, by His grace and perfection, spreads His grace and infinite mercy over all the layers of the universe, is justly worthy of all praise. The Prophet Prophet Muhammad (peace and blessings of Allaah be upon him), whom Allaah chose to spread the true religion [Islam], is known for his excellent virtues and the most mature morals. May Allah bless all the [believer] followers who follow them sincerely, and may He be their refuge!

After [the prayer], this copy of the letter was written by Amir Timur, the great emir from Koragon, the justest ruler of the non-Muslims, the sword of Allah, who was ready to fight against his enemies. The murderer of tyrants and disbelievers, the aggressor and the mujahideen, the protector of the borders of the Muslim lands, and the "truthful and worldly religious leader" (Jalal al-Haq waddunya vaddin). However, in the relationship between the two, the ties of cooperation and friendship are not as strong as in the pamphlet.

Sending ambassadors and couriers, sending letters, and establishing solidarity traditions in accordance with the situation were also unsustainable and unsustainable.

However, it is known that we are fighting the disbelievers on the east side of the world. Jihad against the disobedient, rebellious and corrupt people, as stated in verse [Allah's] following: We are also mobilizing all our efforts to implement the rules of the true religion, to achieve the highest goal and the desired result in the development of the Shari'ah, which was brought by our Master Sayyid al-Mursalin [Muhammad sallallaahu 'Alayhi wa sallam].

He [Boyazid] made a great effort in the struggle against the apostate sects in the Maghreb and the followers of the ancient religions who denied the divine law in accordance with the ruling of Allah, and you are making a serious effort.

All the good intentions and actions of [His Majesty the Sultan] are aimed at spreading the Shari'a, creating favourable conditions for the well-being of Muslims and establishing the rules of monotheism. In this way, all believers live a safe, peaceful and happy life. Aware of this, believers' faith is increasing daily, and their desire for a noble goal and life is growing.

Indeed, a wealthy state adorns itself with the verse, "Whoever has Allah's heart inclined to Islam, then he has been blessed with the light of his Lord." At the same time, he [Hazrat Bayazid Bahadur Khan] is busy with his followers, calling on them to fight the disbelievers while engaging in a fierce battle based on the verse, "Whoever seeks anything other than Islam, his religion will not be accepted." Of course, he will be given various kinds of support and the generosity of Allah Almighty as a reward. Day by day, your people will prosper and prosper, and your lucky stars will shine

high and shine brighter and brighter. "The abundant cabbage is in the hands of Allah, and He gives it to whomever He wills."

Warm greetings; after the sincere wishes and desires expressed in your honour, we will continue to pray for you from Allah Almighty. There is a saying among the people, "The prayers of the righteous are mustajab." Allah listens to the supplications of His believing servants and helps and supports them. We know that he [Hazrat Bayazid] is a well-rounded, sincere and loyal Muslim, and in any case, by the verse "Be with the faithful", to establish friendly ties with them, we hope that this will guarantee the success and prosperity of both parties.

"To tell the truth. [Allah] will correct your deeds," and as the verse says, "If you win the love of a good person, value him." "[Truth and appreciation] benefit society. [Thus] He will show the pure conscience of the possessor of honour.

When Genghis Khan, the king of the world, conquered the lands of Turan in Iran by the will of God, he divided the territories under his control to his sons.

In particular, he gave all the lands of Iran to his son, Prince Chigatay, and entrusted him with the administration. For a time, until the throne passed into the hands of Menku-khan, those who were given the power to govern the country ruled the country wisely. When Menu-khan came to the throne's top, the kingdom's affairs began to run freely. He [Menku-khan] then sent his brother Hulagu to the territories of Iran with his army stationed on the country's border. Then he [Hulagu boy] took over the government. The Hulagu boy and his children ruled the country for many years.

Therefore, there were regular conflicts between our countries. There were objections to each other. Most of this ended in military clashes. With the departure of Genghis Khan and his descendants, the country was in turmoil. Roads have become dangerous and impassable. The caravans on their pilgrimage to Mecca were deprived of the opportunity to reach their destination. "Invite them among the people to perform the Hajj, and they will come to you on foot and long distances, on thin camels, exhausted." The Kurds and Lurs became the ones to do whatever they wanted. Business people are no longer able to do their jobs safely. The condition of the country and its people was terrible, and the cry, "Who else hears the cry of the oppressed except Him," spread throughout the country. The lineage is unknown, but a man named Hasan Tikriti managed to "steal" the land of Tikrit. This reminds us of the verse, "A thief stole a castle from a guard and looted it" [or "a thief was beaten by a robber"].

Fiscal corrupt officials from all over the district gathered around. Ahmad Jaloiri, on the other hand, was unable to stop and overcome them. Moreover, he went beyond the Sharia. Following his illegal activities, he secretly opened the way for the rebels, raising criminals and thugs. Just as the Arabs used to say: "He who ties a dog on the threshold of his house, it is not the dog that adorns people, but the one who tied it", so he [Ahmad Jaloiri] remained in the public eye. The Islamic king, the hero of "water and mud", the successor of the predecessor sultans, the shining star of the royal constellation, the shadow of divine grace, the light of the garden of the Ilkanids [Genghis Khan's descendants], the light of Genghis Khan, the truth of religion and the world. Sultan Mahmud Khan - may Allah continue his rule and spread his good deeds and kindness on the land of Kurrai - during his reign, the prince and the rulers of the nation were subject to him.

Since the Mamluks of Iran were free from the rule of Genghis Khan's dynasty, they had to march on the lands passed down from generation to generation as a legacy and seized that country from the hands of the invaders.

In addition, since Jinki uses the territory of the country primarily to pitches tents and assemble an army eager for victory [we need to do this]. When the "door" kings of the country were still trying to make the country prosperous, Dar ul Mulk Samarkand reported that the unfortunate Toktamysh began to plunder the country's borders.

Therefore, we set out for Dorul Mulk [Samarkand] in order to give him the etiquette he deserved and to "rub his nose on the ground". From there, accompanied by a large army, we planned to march to the steppe Kipchak and the Uzbek land. As you may have heard, by the grace of my Lord, "made him repent." His army and his army, as well as his army and officers, both large and small, tasted death and the poison of the sword. "This is from the bounty of the Lord," "In fact, victory is provided by Allah, the Exalted in Might, the Wise." At the same time, the news that the borders of Georgia and Abkhazia, the Alburz mountainous region, to our good fortune, were captured and annexed to our land, reached the ears of Toktamysh and his relatives, left their souls in a state of despair. Then a part of his army crossed over to the side of Temur Kutlug oĭlan, who was our comrade-in-arms. Some fled to the Kafa and Ajam Crimean rivers in search of shelter. By the grace of the Lord, their situation became tense. "The oppressive people are destroyed. Only Allah, the Lord of the worlds, deserves all the praise." Thus ended their long story and complicated problems.

An earlier incident was as follows: Our dearest son Amiranshah Koragon Bahadir - may God prolong his life

- sent Haji Muhammad Qissahan, the bearer of this title, in a friendly manner to convey the good news to His Majesty [Hazrat Bayazid]. On the way, he [the ambassador] found out that His Holiness [Boyazid] had gathered an army against the disbelievers and sent him to the West. Still hearing this, he turned away, unable to meet you because you were in holy jihad at the time.

He thought that every time [you] sent envoys to us, it would be necessary to send some ambassadors to strengthen their friendship and express their allegiance, which was a sign of the sincerity of our intention. Earlier, a letter sent to him at the Georgian border described the situation.

After that, in Mushtat, Shirvan province, we spent the winter in the presence of one of our relatives, the current governor of Darband and, at the same time, the ruler of the Babul Abbab fortress - Amir Arash. Through his mediation, I received a letter from him [from Stop] with an offer of friendship. He [Stop], expressing his sincere obedience, agreed to give his daughter to one of our children and disbands and accustomed his son to become a servant of the Lord with the whole army. We also accept the offer and plan to spend this summer in the picturesque Yaylak Alltag. From there, an inevitable decision was made to march towards Damascus.

Let him know that if by the grace of Allah, something new happens in our relations with the other side [Stop], we will inform you about it.

We are now on the south of the Samur River, which flows into Darband in the Samuron (= Shomron) district. Perhaps if there are experienced merchants and tourists on the other side who know the area well, they should be allowed to cross here, exempt from duties and taxes, and follow in their footsteps. To be honest, his aspirations to negotiate peace had become

a reality, and the work was moving towards peace, bringing the two sides closer together. This should be used to facilitate the exchange of information on the situation on both sides. If these negotiations turn out to be just a game, we must go against it.

We sincerely believe His Highness will find it necessary and take practical action. We are delighted with our cooperation. We are sure that with the help of Allah, your fighters will follow in his footsteps until [the cease-fire] is completely crushed. Do this whenever possible. Only God is the faithful helper, and in Him, we find refuge. Despite the rumours of negotiations, we heard that he disobeyed you, turned his back on peace and loyalty, crossed the Uzu River and fled. Perhaps he intends to walk towards the fortified forts on the banks of the Kafa River. If this is the case, we must follow in his footsteps and catch him, using all our strength and mobilizing all our efforts, since he is in secret contact with the Frankish infidels. We very much hope for the help of Almighty God if it is God's will.

Hopefully, using what we are chasing, there will be a confrontation between the European infidels and us. On this side, we, the people of [Boyazid], on your part, will wage a jihad against the disbelievers, and as a result, together, we will destroy the ignorant. "The success of this work is only from Allah," "The interests of the Republic, the fate of the peoples are in His mighty hands." This is the situation now. Last year, when we were in Arab Iraq and Damascus, we exchanged goods with local governors. According to the traditions of the Salafi [past] sultans and former rulers, we sent ambassadors to them with gifts and greetings. Including the Circassian slave of an illiterate merchant. He, in turn, ruled Egypt through deception and deception due to the lack of prestigious rulers. This damned, careless, ungrateful disobedient, who killed his master's son, ascended to the kingdom's top. So,

he did as in the Arabic proverb: "May the curse of the Merciful be upon the blessings of unbelief".

He also isolated the imam from the masses in the caliphate, which led to the development of Islam and the success of Muslims. He also annulled the laws and good deeds of the former kings of Egypt, thus achieving a monopoly. You may have also heard that he executed the ambassadors for no reason.

Humanity has never heard of or seen such a heinous act and the sin committed with such contempt by any other ruler and dignitary. [As described in the Qur'an] It was not the duty of any sane ruler to torture and torture the ambassadors in this way, whose duty was only to inform and inform. After all, it is a shame that the punishment of such people in this world is nothing but shame.

Now, after the divine judgment, as for the Kipchak issue, it is necessary to walk towards Damascus as soon as it is resolved. By the grace of Allah, this Circassian should be "turned away from his ears" and put into his mind. The speedy fulfilment of goals and desires is in His hands. We hope the Arab proverb "The oppression of the oppressor will eventually return to itself" is true.

Qazivachcha Sivasi also went mad in vain, as in the Arabic phrase, "What is the use of the blood of a flea, and what is the use of the oil of a sparrow?" In keeping with the adage, "Pes found pes in the dark," he supported the Circassian. As in the Arabic proverb, he "walks with his hooves to his death like an animal" [that is, he seeks his death].

Thus, the last day will come after the unforgiving day, and he will taste the bitter juice of death.

We must keep each other informed of our situation, following the principles of sincere friendship. At the same time, we must consider that we sincerely support

each other. We must adhere to the abovementioned principles, such as mutual understanding and respect. We should also exchange ambassadors and gifts as much as possible, be aware of the health of Your Excellency, and be aware of public affairs in excellent condition. Such a relationship is reminiscent of a glow in the blossoming garden of mutual help and support. I do not think we bothered you too much with our suggestions. We wish you are lasting peace now and in the future. "

In the interpretations given in the letter, Amir Temur Yildirim praises Bayazid as an unequalled ruler. He is described as the Great Amir, the sword of God against the enemies, the person sent by God to protect the interests of Muslims and the boundaries of Islam. In addition, Amir Temur is said to be aware that the Sultan in the West of the Islamic world is constantly in a state of holy war against the Yogis. It praises him for this activity, wishes him success, and shows he is ready to support.

Amir Temur Yildirim pays special attention to the relationship with Bayazid: It is said that a little earlier, his son Mironshah Bahadur sent his representative Haji Muhammad Qissakhan to him with an offer of friendship and returned without seeing him because he was in Western countries at that time due to the war. If any messenger comes from him, he will send him an ambassador to confirm his friendship. If the negotiations regarding Tokhtamysh enter a new stage, he will send a message about it. At the same time, if Tokhtamysh hypocritically deals with Frankish infidels and it is discovered that he has established a secret relationship with them, it is considered that a holy war will start. Amir Temur's troops will be defeated from the Caucasus, and Yildirim Bayazid will be defeated from the Balkans, and then these infidels will be defeated by their combined forces.

Amir Temur Yildirim considers it expedient to provide transparent information about these issues, to direct his actions to joint implementation and mutual assistance, as another sign of his eternal friendship. At the same time, he wishes that from now on, ambassadors will be sent constantly so that it will be possible to exchange news and be informed about each other's situation.

This letter is considered an essential source for understanding the historical geopolitics of Eastern Europe and the mutual relations of Muslim countries. Although the information about Amir Temur's second campaign to the North Caucasus and the Dnieper region in 1395 was mentioned by Sharafuddin Ali Yazdi and Ibn Arabshah, the reasons for these facts were not analyzed more widely. If the Dnieper lands (the Dnieper lands were under the control of one of the chief commanders of Tokhtamysh's army, Prince Bakhtyoruk) and the Crimea remained points of support for him, Temur's vassal administrations in the Golden Horde (Temurqutluq and Ediger) were in danger.

The letter confirms Amir Temur's desire to establish genuine cooperation with Yildirim Bayazid in spreading Islam. It also shows that Amir Temur's positive intentions towards the Ottomans were satiated. According to him, Yildirim Bayazid should have taken over the Balkans and the countries West of the Dnieper. At the same time, he sees Yildirim Bayazid as the "flag bearer of Islam against the crusaders". However, the letter remains unanswered. As a result, there will be a conflict between the two generals rather than cooperation.

The letter's conclusions confirm the foundations of Amir Temur's extensive foreign policy toward the Eurasian continent. The series of political situations described in the letter thoroughly reveals the world's

global conflicts and the struggle of opposite poles so that you can witness that the essence of the struggle for world domination is coming in the new era based on the same scenario. Poland, Lithuania, the Tokhtamysh Union, their spiritual patron, the Pope, the European countries that are waiting for the moment and patronizing the conflicts, the small Russia that is standing in the middle, feeding the parties and forming a buffer zone, the Russian principalities that are waiting for their situation due to weakness, Egypt and Iraq in the East. The arrogance of Yildirim Bayazid, who did not understand the consequences of Iran's cooperation and these conspiracies, caused Amir Temur to be isolated in the international political arena. Nevertheless, he will win these battles.

We can conclude that the source letters revealing the nature of international situations and foreign geopolitical relations are divided into two parts. The first is Amir Temur's correspondence with Western countries, and the second consists of four letters sent to Yildirim Bayazid. If it is proved that this letter we are researching is indeed related to Amir Temur, the nature of the relationship between the two Muslim Turkish generals will undoubtedly open new pages.

If we take into account that all the wars of the West are based on the appeals of the ideas of the Christian religion (crusade - T.A), then the claims of Amir Temur based on the content of the letter are aimed at preventing ideological threats, and the claims of the "conquering campaigns" of the "hanging" sahibqiran are not confirmed. On the other hand, according to the scenario of political processes, the unity of Amir Temur and Yildirim Bayazid in ideological struggles should have been logically in line with the calls of the time. However, since the essence of geopolitical interests is built based on personal ambitions rather than logic, the



domination of the Eurasian region is counterproductive to the benefit of Muslims.

In the struggle for regional geopolitical interests, Yildirim Bayazid will serve to protect the integrity of Eurasia by supporting the united forces of the whole of Europe. In pursuit of ideological goals, the confused West began a crusade against Muslims, and the Ottomans crushed it in 1396. The crusaders consisted of French, Hungarian, English, Dutch, and Prussian knights, and their army consisted of 100,000 cavalries and infantry. Yildirim Bayazid's troops consisted of 60 thousand cavalries and infantry. (In some sources, it is said that Yildirim Bayazid's troops numbered 200,000, and the crusaders numbered 60,000. — Author's note)

In the battle near Nikopolis, 10,000 of the crusaders were killed, and some were captured. In addition, Yildirim Bayazid paid 200,000 gold coins from the crusaders. At the same time, the Eastern Roman emperor Manuel Palaeologus also undertook to pay tribute to the Turkish Sultan (17). In this way, the access routes of the Western countries to the markets of Eurasia, India and China are controlled. In 1389, the father of Sultan Murad I Yildirim Bayazid of the Ottoman Empire, was killed during the battle against the Serbs in the city of Kosovo. On the battlefield, the Sultan's 19-year-old son Bayazid takes the throne and continues the fight against the Serbs. Despite his young age, Bayazid soon won many military campaigns. In particular, he subjugated the countries along the Danube, conquered Macedonia and Thessaly, and invaded Greece. Yildirim Boyazid organized a military campaign to Philadelphia, located east of Smyrna (Izmir), and captured the western part of Asia Minor from the Greeks, the capital of Bulgaria, in 1393. In 1395, Bulgaria became part of the Ottoman Empire. Before that, in 1394, the Peloponnesian Greeks became tribute-paying vassals to the Ottomans. Only the mountains of Albania stopped the Turks from

advancing westward. From 1389 to 1396, the last independent states of Anatolia - Aydin, Saruhan, Hermiyan, Menashe, Hami, Karaman and Sivas - were included in the Ottoman Empire. In 1396, near Nikopol, he defeated the cavalry army led by Sigismund, the king of Hungary, gathered from various European countries, and besieged Constantinople, the capital of the Byzantine Empire. Because of his quick victory in wars, Bayazid was given the honorific nickname "Lightning". However, unfortunately, the great and powerful Yildirim Bayazid, along with being brave and courageous, was very impressionable, and because of his haste, he was very prone to unpredictable actions.

Today, the confrontation of the two great leaders of the Islamic world and the end of geopolitical processes are considered "a celebration of Europe". The promotion of Amir Temur's services as the "liberator of Europe" is a baseless claim! It does not correspond to the historical truth. In other words, a condescension invented by new politicians who are ignorant of history. In the details of the letters written to Bayazid, Sahibgiron never set such goals before himself. Therefore, Amir Temur Yildirim did not doubt Bayazid's military power, discipline and high leadership skills. In addition, Yildirim Bayazid was the gatekeeper of the Eastern Gate with the West. After the fall of this gate, history shows that there were several "crusades" from the West against the east. After Salahuddin Ayyubi, the Ottoman state was considered the most severe and powerful force that could resist the Crusaders. After all, it was not easy to raise the Ottomans from the middle. However, it was necessary to solve the problem of Europe a long way, to make them unable to raise their backs forever (18). We cannot deny that such goals were familiar to the intentions of Amir Temur. Only conflicts and betrayals within the region forced Amir Temur to cooperate with European countries or use them.

As Sharifuddin Ali Yazdi recounted in his work, Amir Timur Yildirim Bayazid reprimanded him after the defeat in the battle of Ankara: "If you had followed my advice, I would have helped you, and you would not have been in such a situation. However, you did not accept what I said; you caused many worries to Muslims, and nothing but opposition appeared. Nevertheless, in this regard, Hazrat Haqq subhonahu wa ta'ala has given me a favour, and I can do nothing but good for you and those who are related to you. Yildirim Bayazid became embarrassed and frustrated and took his sin on himself and said, "Yes, I made a mistake. I did not listen to Sahibqiran's words. I found this Jihadin Haram. If Sahibqiran forgives me and my sins, I will not do anything other than service as long as I am alive with my children. The owner graciously dressed him in royal robes and entertained him with kind words. The owner Yildirim used to show grace and mercy to Bayazid, bringing him to his table every day, talking to him, and cheering him on (19). However, under the influence of external and internal conspiracies, universal ideological goals cannot be realized.

It is not a secret that the consequences of the war were caused by religious reasons that have survived to this day in the world. It is known from the history of humankind that, in principle, all wars in all periods have been ideological since each of the participating parties, in one way or another, gained an advantage by attacking the way of life and the value system of their enemy. Can we say that the age of ideological polarization and threats is over? If we look at the situation realistically, the procedures for following the Islamic Sharia formed the basis of Amir Timur's political activity. He spends all his energy spreading the religion of Islam.

For this reason, he explained his marches to some non-Muslim countries, first of all, by spreading (introducing) the religion of Islam in those countries, eliminating the oppression of Muslims in these places (20). Of course, geopolitical interests are the priority here. First, it will focus on guaranteeing the security of the Turanian territories, not on phasing.

Disagreements between Amir Timur and Yildirim Bayazid led to the weakening of the power of the Turkish army, which was inexorable for Europe (21). In addition, in order to attack Sultan Bayazid of Turkey together, John VII Palaeologus, the viceroy of the Byzantine emperor in Constantinople, and Trabzon (Trapezund) emperor Manuel II, governor of Genoa in Pera (a region near Constantinople), encouraged Timur to start a campaign against the Ottoman state. In return, they promise to help him during the military campaign and to pay the tribute that Constantinople and Pera paid to Bayazid from now on to Timur (22). As a result, firstly, a large part of Europe will be prevented from being occupied by a powerful Turkish army, and secondly, they will make Timur and Bayazid fight and weaken two powerful Turkish states. Thirdly, when Amir Timur Yildirim loses hope against Bayazid, there is no other way but to go against him and use the services of European countries in this way.

The bitter truth of life is that none of the parties escaped the inevitable punishment of the Creator for the conspiracies committed. French scientist L. Keren remembers the consequences of these political tricks with regret. He insists that the immoral intrigues of Europe planted in his time will return to haunt him. In particular, the Genoese, Venetians, and Byzantines, who were obliged to pursue the Ottomans who fled from Sahibkiran to the seaside, helped a large part of the Turkish soldiers and Bayazid Aryans to the shores of Europe for a large sum of money. Among them was

Bayezid's eldest son Suleiman, who achieved this by signing an alliance agreement with Byzantium. With these actions, they dug a hole for themselves, which explains why the blame stones fell on Europe's head. Amir Temur does not realize that with his hand, he has lost the unique opportunity given to him by fate, and he has saved his precious treasure, which will destroy him half a century later.

Constantinople - today's Istanbul is still an expression of the power of the Turkish people, a celebration of the Ottoman Turks' empire and Yildirim Bayezid's historical role and role. After Amir Temur, the Ottoman Turks regained their power in a short period due to the political corruption and selfishness of the Europeans. The losers of the Battle of Ankara soon captured Constantinople and exacted revenge on the Grand Amir's unwelcome "allies". However, it is surprising that Amir Temur, who was naturally aware of the exploits of European and Byzantine sailors in the Bosphorus Sea, did not oppose them at all. He chose to ignore this betrayal (23).

CONCLUSION

Thus, new opportunities and masters of ownership of the world's resources are created. However, Sahibgiron gave Tokhtamish an excellent opportunity to preserve the unity and power of the Turkic states, show goodwill to Bayazid, cooperate with Arab rulers, and sponsor the restoration of the Iranian state. Nevertheless, the result will end with the destruction of the Turkic Muslim countries, which did not realize the priority of global interests. Unfortunately, such a threat has not yet left the countries between Europe and China. It is new; on the contrary, complex types are emerging.

For this reason, learning from the political legacy of our grandfather Amir Temur to create an effective

structure of cooperation and mutual interests within the framework of regional integrity has already become the call of the time. However, the politicians who are still unable to get out of national limitations do not realize that they will lose their independence by putting territorial interests above regional interests. The unity of Turkic peoples and states is not only an idea. It is a holistic historical and cultural phenomenon in which natural unity is embodied. It is the national basis of a single nation. The Turkic peoples' fate, who have been cut off from these veins, can be restored and improved only in the state of a union of independent states - a confederation.

It is gratifying that today scientists of the Turkic states create objective scientific and historical research, and the legacy of great people receives due appreciation. Accordingly, it is more important than ever to study the legacy of the statehood of the Turkic peoples as a whole, to study the causes of its rise and decline based on the laws of historical truth. The study of the historical significance of the powerful states was created by Amir Temur and Yildim Boyazid, the study of the traditions of Turkish statehood, particularly the great heritage of two great statesmen in world culture, in harmony with the cultures and interests that we consider.

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