



## ANALYSIS OF WRITTEN AND ARTISTIC SOURCES WRITTEN IN PERSIAN-TAJIK LANGUAGE ABOUT THE HISTORY OF AMIR TEMUR AND TIMURID PERIOD

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**Annotation:** In this article information was provided about historical works of art written in Persian Tajik language related to the history of Amir Temur and the Timurid period. In addition, through this article, you can familiarize yourself with the information about the scientific and cultural environment created during the Timurid period.

**Key words:** "Roznama-ye ghazovot-e Hindustan", "Zafarnama" of Shami, "Tarikhnama", "Muntakhab ut-tawarikh-i Muiniy", "Majmua-yi Hafiz-i Abru", "Majma' ut-tawarikh", "Zubdat ut-tawarikh-i Baysunquri", "Zafarnama" of Yazdi, "Mujmal-i Fasihi", "Tazkirat us-shuaro", "Mu'izz al-ansab", "Matla' us-sa' Dayn", "Ravzat Us-Safo".

**Access.** The reign of Amir Temur and the Timurids were the high point of the medieval history of Central Asia. During this period, a centralized state was established, agriculture, crafts and trade developed, science, literature and art flourished. Therefore, it is no coincidence that most of the historical works created in the second half of the 14th century and the 15th century are devoted to the history of Amir Temur and the Timurid state. Among such works can be included the works of Ghiyosuddin Ali, Nizamuddin Shami, Tajuddin al-Salmani, Muiniddin Natanzi, Hafizi Abru, Sharafuddin Ali Yazdi, Fasih Khawafi, Abdurazzaq Samarkandi, Ahmad ibn Arabshah, Mirkhand and others.

**Literature analysis and methodology.** The first works dedicated to the history of Amir Temur were written during his lifetime. One of them is "Roznama-ye ghazovot-e Hindustan" ("Diary of India's Controversy") written by Ghiyosuddin Ali. It first covers the activities of Amir Temur in a general way until 1398, and then describes the details of his campaign to India. The account of events ends with Temur's return to Samarkand (1399) and the construction of the Bibikhanim mosque. According to the well-known medievalist A.A. Semyonov, who translated this source into Russian, Ghiyasuddin Ali may have based his work on the diaries kept by Qazi Nasiruddin Umar, who accompanied Amir Temur in the Indian campaign. In Nasiruddin Umar's diaries, the events that happened during this march were recorded day by day. It seems that Temur was

not satisfied with the dry recounting of the events in this diary, so he commissioned Ghiyyosudin Ali to expand and write the history of this campaign. He is tasked with writing the history of the march to India "in a natural and understandable manner". But this theological scholar could not fulfill the given task as expected. Ghiyasuddin Ali based his work on Nasiruddin Umar's (or another person's) diary, did not give it literary polish, did not add new additions and details, and did not add stories of people who participated in the march. Ghiyasuddin Ali Amir wanted to create a great image of Timur and portrayed him as a possessor of incredible qualities. Finally, using lofty and difficult to understand phrases and strange metaphors, he tried to show that Timur was a person whom God looked upon. Ghiyasuddin's work was presented to Sahibqiran, but he did not like it. Amir Timur found the work unusable. [1:95]

**Results.** Currently, the only manuscript copy of the work "Indian Ghazavot Diary" is kept in the Manuscript Fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. Its Persian text was published by L.A. Zimin in 1915. A. A. Semyonov translated the work into Russian and published it in Moscow in 1958. During Amir Timur's lifetime, Nizamuddin Shami wrote his work "Zafarnama" on his behalf. In "Zafarnoma", unlike the work of Ghiyyosuddin Ali, Sahibqiron's activities are covered on a large scale.

Nizamuddin Shami was born in Tabriz. When Timur took Baghdad in 1393, Nizamuddin was there and Sahibqiran accepted him into his service. Until 1404, he served as a chronicler under Timur and participated in his military campaigns. In 1402, Timur commissioned him to write his history. In the spring of 1404, Shami finished writing "Zafarnama".

In the introduction, the author provides information about the descendants of Genghis Khan who ruled Central Asia until 1360. Then Amir describes Timur's campaigns in detail. The account of events ends with the arrival of Sahibqiron in Arron (Qarabog) in the month of Ramadan of 806 Hijri (March 1404). "Zafarnoma" does not describe the last year of Amir Timur's life. Nizamuddin Shami idealizes the personality of Timur. But regardless of these shortcomings, this work is a valuable and reliable source for the history of the countries of Central Asia and the Near and Middle East in the second half of the 14th century and the beginning of the 15th century. Later, many authors who covered Timur's life to one degree or another used Shami's "Zafarnama". [2:96]

In writing the work, Nizamuddin Shami Ghiyasuddin Ali's "Roznama-ye Ghazovot-e Hindustan", "Tarikh-i Khani" ("History of the Khan") written in Turkish by the Uighur scribes of Timur in verse, he also used the materials he

collected during his observations. Manuscript copies of Nizamuddin Shami's "Zafarnama" are kept in Armenia (Matenadaran), England (British Museum), Turkey (Library of Nuri Osmania Mosque), France and Iraq. The Persian text of the work was published in 1937 and 1956 by F. Tauer in Prague. The Turkish translation of "Zafarnoma" was published in 1949. The work was translated into Uzbek by Yu. Hakimjonov and published in Tashkent in 1996.

Khoja Tajuddin al-Salmani's "History" is of great importance in the study of social and political processes in Khurasan and Movarounnahr after the death of Amir Temur. The second name of this work is "Zayl-i Zafarnama" ("Appendix to "Zafarnama"). There is not much information about Tajuddin al-Salmani's biography. We know that he was a good calligrapher and was in the courthouse of the Muzaffari dynasty that ruled Persia, Kerman and Kurdistan. (devani essay) served. After the conquest of the city of Shiraz by Amir Temur, Tajuddin al-Salmani was moved to Samarkand among other virtuous people and began to serve in his palace. In 1409, the rebellion of Khalil Sultan was suppressed, and Samarkand fell into the hands of Shahrukh. After that, he was brought to Herat, where al-Salmani started to write "History" on Shahrukh's order, but he could not finish the work, because he was accused of participating in the conspiracy against the minister Fakhruddin and was thrown into prison.

The author of Tarikhnama aims to cover the history of the last years of Amir Temur's reign and Shahrukh's reign. But he managed to describe only the events of 1404-1409. The work reflects the beginning of Temur's march to China, the reign of Khalil Sultan and his removal from power by the emir Khudoidad. Currently, there are 3 manuscript copies of Tarikhnama. One of them is kept in England (British Museum), two in Turkey (Suleiman Fatih and Lal Ismail Efendi libraries in Istanbul). This work of Tajuddin al-Salmani was translated and published in German (Hans Robert Ryomer, 1956), Turkish (Ismail Aka, 1988) and Russian (Z.M. Buniyatov, 1991). Another source written after the death of Amir Temur is the book "Muntakhab ut-tawarikh-i Muin-iy" written by Muiniddin Natanzi. This work is also called "Anonymous Alexander" in science. This is due to the fact that the first manuscript copy that came into the hands of European researchers was without a title, the title of the work and the name of the author were not mentioned in it. Therefore, the famous scientist V.V. Bartold gave him the name "Anonymous Alexander". Later, this indefatigable researcher determined the name of the work and the name of the author based on the manuscript of the work kept in Paris, as well as the information contained in Davlatshah Samarkandi's book "Tazkirat ush-shuaro". But regardless of this, the old name of the work is sometimes used in scientific and educational literature.

The history of Amir Temur and the Timurid era is reflected in the work "Mujmal-i Fasihi" ("Collection of Fasih") written by Fasih Ahmad ibn Jalaluddin Muhammad al-Khawafi (born in 1375). The work is written in general history type. It provides chronological information on historical events in the Muslim East from ancient times to the middle of the 15th century, biographies of famous political figures, scientists and poets.

Information about the biography of Fasih Ahmed Khavafi is scarce and sketchy. He studied and grew up in Herat. His service activities are related to the court of Shah Rukh and his sons Boysunqur Mirza and Joqi Mirza. Here he held high positions in the government and finance departments. In the last years of his life (1432-1442), Fasih got angry with the ruler and was expelled from the palace. On May 6, 1442, Shahrukh received it.

Fasih Khavafi was a well-educated person who knew poetry, literature, history and theology well. This is evidenced by the sources he used to write "Mujmal-i Fasihi". Fasih Khavafi also had a talent for poetry, but his poems (except for some poetic fragments in "Mujmal-i Fasihi") have not reached us.

If we take into account that the narrative of events ends in 1442, we can conclude that the work was written and completed in this year. But in the introduction, the author notes that he has been collecting information for this work for many years.

"Mujmal-i Fasihi" (especially its last chapters) serves as an important source for the history of Central Asia in the second half of the 14th century and the first half of the 15th century. This work depicts famous people of that time (scientists, poets, painters, statesmen, etc.), as well as built buildings (mosques, madrasas, caravanserais), irrigation facilities (canals, ditches, dams). provides valuable information about The Persian text of "Mujmal-i Fasihi" was published by the Iranian scientist Mahmoud Farrukh in 1961-1963. The original part of the work was translated into Russian by D. Yusupova and published in Tashkent in 1980. The same scientist translated the part of the work from 1301-1442 into Uzbek and published it in Tashkent in 2018.

Information about Amir Temur and the poets who lived and created during the Timurid period can be obtained from various tazkiras. One of them belongs to Davlatshah Samarkandi region. Davlatshah was in military service until 1480. Later, he resigned and engaged in scientific work. In 1486, Davlatshah finished writing his work "Tazkirat ush shuaro" ("Remembrance of Poets"). It contains information about 155 poets who lived in the 7th-15th centuries. Davlatshah Samarkandi's work is not without some defects. For example, the place and date of birth of some poets are given incorrectly. But regardless of this, "Tazkirat ush-

shuaro" is considered one of the important sources on the cultural life of Central Asia. An abbreviated translation of the work was published in Uzbek in 1981 in Tashkent under the name "Boston of Poets".

**Discussion.** This work of Mu'iniddin Natanzi is written in the general history type and covers the history of Eastern countries from ancient times to 1405. The last parts of the work "Muntahab ut-Tawarikh-i Muini" serve as an important source for researching the history of Central Asia in the 15th century. The work also describes the events of Amir Temur's time. It should be noted that Natanzi's work appeared completely separately from Nizamuddin Shami's "Zafarnama". In the work of Nizamuddin Shami, an attempt was made to shed light on all aspects of Sahibqiran's life and work. Natanzi's work, of course, cannot be compared to both "Zafarnama" in terms of the coverage of events. At the same time, it contains many facts that complement the works of Nizamuddin Shami and Sharafuddin Ali Yazdi. For example, unlike the authors of "Zafarnoma", Natanzi mentions the name of the village where Amir Temur was born. According to him, this is the village of Niazi (but another contemporary historian of Natanzi, Ibn Arabshah, says that Amir Temur Khoja was born in the village of Ilgor). [5:162]

In addition, Natanziy is a historian who covered the rebellion of the warlords in Samarkand in detail and sympathetically. Another noteworthy aspect of Muntakhab ut-tawarikh-i Muini is that it contains Turkish military terms that are not found in other sources. Therefore, the work serves as a source for studying the history of military work and military art during the time of Temur. Manuscript copies of "Muntakhab ut-tawarikh-i Muini" are kept in the British Museum, the library of the Institute of Asian Peoples of the Russian Academy of Sciences in St. Petersburg (two copies), the National Library in Paris, and libraries in Tehran and Mashhad. Based on the copies in Paris and London, the full text of the work was published in Tehran in 1957 by the French scientist J. Aubin. Based on this publication, the work was translated into Uzbek by G. Karimi and published in Tashkent in 2011. Some excerpts from the work were published in Russian, French and other languages. Materials related to the history of Amir Temur and the Timurid State are "Majmua-ye Hafiz-i Abru" ("Complex of Hofizi Abru") and "Majma' at-Tawarikh" ("Collection of Histories") written by Hafizi Abru (died in 1430). ) can be found in works named The author's full name is Shahabuddin Abdullah ibn Lutfullah al-Husaini, but he is more commonly known by the pseudonym Hafizi Abru. He served in the palaces of Temur and Shahrukh and accompanied Shahrukh in his military campaigns. Hafizi Abru wrote two works at the request of Shah Rukh. One of them has a geographical content and is a filled and expanded version of the work "Kitab

masolik ul-mamolik" written by the 10th century Arab author Hasan ibn Ahmad al-Muhallabi. Hafizi Abru gives a brief overview of the political events that took place there, along with the geographical description of individual regions. The author's information about the placement of the Amudarya in the Caspian Sea, as well as the large cities of Movarunnahr - Bukhara, Samarkand, Nasaf, Kesh, Termiz, Khojand, are noteworthy. At Shahrukh's request, Hafizi wrote appendices to Abru Tabari's "Tarikh ar-rusul wa-l-muluk", Rashiduddin's "Jome' ut-Tawarikh" and Nizamuddin Shami's "Zafarnama". These applications are called by the single name "Majmua-ye Hofizi Abru". The events that took place in Iran in 1306-1393 were described in the sequel to Rashiduddin's work. The last years of Amir Temur's reign and the events of Shahrukh's reign (until 1416) are described in the appendix to "Zafarnama". Some excerpts from "Majmua-ye Hafiz-i Abru" were published by Khanbobo Bayani (1938), K.M. Maitra (1939) and F. Tauer (1959).

Hafizi Abru Shahrukh's son, Baysunqur Mirza, also wrote his own work called "Majma' al-Tawarikh". This work consists of four parts. In its first three parts, the events that happened from the earliest times to 1336 are covered. The original part of the work is the last, fourth part, which reflects the events of the time of Amir Temur and the historical processes that took place in Khurasan and Movarounnahr until 1427. This part of the work is also called "Zubdat ut-tawarikh-i Boysunqur-iy" ("The beginning of the histories of Boysunqur"). Manuscript copies of this work are kept in the libraries of Uzbekistan, Great Britain, France, Turkey, Iran and Afghanistan. Sharafuddin Ali Yazdi (died in 1454), one of the historians of the 15th century, became famous for his work "Zafarnama" dedicated to the life and work of Amir Temur. It is based on Nizamuddin Shami's work of the same name. But Sharafuddin does not limit himself to copying the work of his predecessor, he makes additions and clarifications to it, and enriches it with new materials. Sharafuddin Ali was born in the village of Taft in the Yazd province of Iran. Along with history, he had deep knowledge in philosophy, mysticism, astrology, literature and poetry. He wrote poems under the pseudonym "Sharaf", there is a collection of his poems called "Devon-i Sharaf Yazdi".

Sharafuddin Shahrukh served in the court of his son Ibrahim Sultan and grandson Sultan Muhammad, and was involved in the upbringing of their children. He began to write his work "Zafarnama" at the request of Ibrahim Sultan, the governor of Fars region. Ibrahim Sultan dreamed of creating a detailed and authentic history of his grandfather Amir Temur. Therefore, when a chapter of the book was finished, he organized a meeting in the palace, and the

statesmen, scholars and emirs who were Temur's comrades-in-arms, who participated in it, discussed the text and made relevant additions and clarifications to it.

All this ensured the wealth of information and the accuracy of the given information in Sharafuddin Ali Yazdi's work. At the same time, it should be noted that Yazdi's work, like Nizamuddin's "Zafarnama", was written in the spirit of praise. Sharafuddin Ali Yazdi's "Zafarnama" consists of an introduction and a main part. The introduction describes the history of the Mongol Empire. It has an almost independent character, so it is called "Muqaddimah-ye Zafarnama" in science. The main part of the work describes the life and activities of Amir Temur. The introduction was completed in 1419, and the main part in 1425. There are many manuscript copies of Yazdi "Zafarnama". They are stored in the libraries of Russia and other foreign countries. The Persian-Tajik text of the work was published in India (1885, 1988), Iran (1957) and Uzbekistan (1972). Yazdi's "Zafarnoma" has not been fully translated into European languages. [6:235]

**Summary.** In conclusion, we can admit that all the sources related to the history of Sahibgiron Amir Temur and the Timurid period have not arrived completely. On the basis of the historical sources that have reached us, we can to some extent objectively assess the period of the Timurids.

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