

Meruert Nurzhigitovna Ibragimova
PhD Student at Samarkand State University
named after Sharof Rashidov,
senior teacher, Al-Farabi Kazakh National University,
Almaty, Kazakhstan
E-mail: ibragimova.meruert@mail.ru,
ORCID: <https://orcid.org/0000-0001-7930-2391>.

HISTORIOGRAPHY OF THE TIMURIDS: FEATURES AND SCIENTIFIC SIGNIFICANCE

To study the culture and history of the states of Central Asia in the Middle Ages, it is very important to creatively master the rich written heritage of past centuries. Persian language data has a special place among written monuments. The purpose of our study is to conduct a historiographical analysis of the research conducted on the basis of these data. In order to obtain the most complete information about the ways of using and transmitting materials in Timurid historiography, the following types of analysis were used: comparative analysis, determining the correspondence of a source to an era, methods of analysis and synthesis of historical sources. During the historical research, the comparative historical method, concrete analysis, retrospective method, current method, and prospective method were used. Narrative historical works by medieval authors, revealing the history of Central Asia in the 14th-15th centuries, mainly consist of works by the “Generation of Amir Timur” group. The works of the reign of Amir Timur are among the data that have not lost their significance from the point of view of scientific validity now. They show not only the policy of Timur and his descendants in relation to neighboring countries and peoples, but also a lot of material about their internal political, economic, ethnic and cultural life. In the article, the author describes the scientific research and determines which works are included in this Timur data. At the same time, he makes a data analysis of the works according to their type, type and content. According to the type, it is indicated that all iron works belong to narrative written data. According to the type, narrative, ironic data are historical chronicles, annals, memoirs, biographies, and diaries. The author looks at the content of the material and clarifies that they can be divided into general and dynastic history groups.

Keywords: Timurids, Timurid historiography, Persian sources, Medieval Central Asia, chronicles, dynastic history, historiographical analysis

Introduction

The study of the rich written heritage of past centuries is of great importance for understanding the culture and history of the states of Central Asia in the Middle Ages. A special place among these historical sources is occupied by materials written in the Persian language. The purpose of this study is to conduct a historiographical analysis of the works based on this valuable data. To obtain the most complete information about the ways of using and transmitting materials in Timurid historiography, various analytical approaches were used, including comparative analysis, determining the correspondence of a source to its era, methods of analysis and synthesis of historical sources. During the historical research, comparative historical, concrete, retrospective, current, and prospective methods were utilized. Narrative historical works by medieval authors, revealing the history of Central Asia

in the 14th-15th centuries, mainly consist of works created by the "Generation of Amir Timur" group. The works written during the reign of Amir Timur and his descendants retain their scientific significance to this day. They contain extensive material about both the foreign policy of Timur and his successors in relation to neighboring countries and peoples, and their internal political, economic, ethnic, and cultural life. The study utilized various analytical approaches and historical research methods. Key types of analysis included comparative analysis, determining source-era correspondence, and methods of analysis and synthesis of historical sources. The methods employed during the historical research were the comparative historical method, concrete analysis, retrospective, current, and prospective methods.

Aims and Objectives of the Article. The aim of this study is to conduct a **historiographical analysis** of the research carried out based on data in the Persian language. To achieve this goal, the following tasks must be accomplished:

- Gather the necessary informative material on the Timurid heritage dedicated to the history of the era of Amir Timur.

- Analyze and systematize evaluations and information regarding works that explore the mentioned theme.

- Provide a historiographical assessment of the types, genres, as well as the content of the researched sources.

The scientific novelty of the work is as follows:

For the first time, a **complex of narrative sources** of Timurid historiography has been systematized, which allowed for their **new classification** into general historical and dynastic groups. Within the framework of the study, the **inclusion** of the works "Tarikh-i Rashidi" and "Babur-name" in the corpus of Timurid sources is justified. In addition, the **previously unused Persian-language work** "Silsilat as-salatin" has been introduced into scientific circulation as a valuable source on the history of the region.

Discussion

First and foremost, it is deemed expedient to focus on the research conducted by Zh.M.Tulebayeva, who carried out a comprehensive study, critical analysis, and systematization of all written sources from the 13th to the 19th centuries in Persian language. Additionally, she introduced several new sources into scholarly historical circulation.

According to Zh.M. Tulebayeva's perspective, the systematic classification of Persian sources from the 13th to the 19th centuries related to the history of Kazakhstan and the Kazakh people, based on territorial, temporal, typological, and thematic criteria, allows for the construction of the most harmonious and convenient scheme. Thus, by categorizing Persian written documents from this period according to the territories where they were written and the time of occurrence of specific events, the researcher indicated that they could be grouped into the following categories: Hulagu, Timurid, Shaybanid, Baburid, Safavid, Astrakhanid, Mangit, and Kokand. In addition, Zh.M. Tulebayeva recommends a separate consideration of Timurid and Baburid sources. The Timurid sources identified by the author include the following: "Tuzuk-i Timuri" by Amir Timur himself, "Zafar-name" by Nizam ad-Din Shami, "Muntakhab at-tavarikh-i Mu'in" by Mu'in ad-Din Natanz, "Zafar-name" by Sharaf ad-Din Ali ibn Sheikh Haji Yazdi, "Tarikh-i arba' ulus," "Majma' at-tavarikh-i sultaniya" by Mirza Ulugh Beg, "Tarikh-i Hafiz-i Abrui" by Shihab ad-Din Abdullah ibn Abd ar-Rashid al-Haravi (Hafiz-i Abrui), "Mujmal-i Fasikhi" by Abu-l-Hasan Sa'id Ali al-Jurjani, Fasih Ahmad ibn Jalal ad-Din Muhammad al-Haravi, "Matla' as-sa'dayn va madjma'al-bahrain" by Kamal ad-Din Abd ar-Razzaq ibn Jalal ad-Din Ishaq Samarqandi, "Rawdat as-safa fi sirat al-anbiya va al-muluk va al-Khulafa," "Ma'asir al-Muluk" by Muhammad ibn

Sayyid Muhammad ibn Amir Burhan ad-Din Khvand-shah ibn Shah Kamal ad-Din Mahmud Balkhi (Mirkhond), and "Habib as-siyar fi akhbar afrad al-bashar" by Ghiyas ad-Din Muhammad ibn Khwaja Humam ad-Din Muhammad ibn Khwaja Jalal ad-Din ibn Khwaja Burhan ad-Din Muhammad Husayni Shirazi Heravi (Khondemira) [18, p. 118-126].

Additionally, scholar M.Kh. Abuseitova considers the work "Tarikh-i Rashidi" as a Chagatai source [2, p. 15]. Agreeing with the opinions of the aforementioned authors, we contend that Zh.M. Tulebayeva's classification of the work "Tarikh-i Rashidi" as a Baburid source is unfounded.

Sources classified as Timurid are primarily those works written in the courts of Timur and his descendants. Babur's work is also considered among these descendants, as he is a direct representative of the Timurid dynasty. However, researcher Zh.M. Tulebayeva does not categorize "Babur-name" as either Timurid or Baburid sources and does not consider it in her study. We believe that Babur's work should be classified as a Timurid source, given its memoiristic nature and his direct connection to the Timurid dynasty.

Precise data about the time when Amir Timur and his descendants lived, as well as details about their foreign policy, are preserved only in the records of court historians. In the extant works that have reached us, there is a characterization of both neighboring countries and the relations of the Timurids with them, i.e., their foreign policy. These works also contain a wealth of material on internal policy, socio-economic conditions, and cultural-ethnic features of the people's life and activities.

"...The main methodological principles of source studies find a concrete expression at various stages of working with sources" [13, p. 29]. Speaking of the first stage of work, which involves the search and discovery of sources, translations of Timurid sources into Russian, Uzbek, and Old Uzbek languages have been published and are well-known in the academic community. Additionally, in recent years, researchers have introduced new documents into scholarly circulation, serving as sources from the Timurid era. The next stage in working with sources is the source-critical analysis, which is particularly essential when dealing with Timurid sources. Professor K.M. Atabaev has identified specific problems encountered in analyzing the emergence of sources [13, p. 29].

All Timurid sources have survived in manuscript form, and information on their time, place of composition, and authorship is mainly derived from internal textual evidence and supplementary sources, though some works remain unattributed. Methodologically, their study relies on textual analysis and cross-comparison. By type, these sources are narrative written monuments, encompassing chronicles, annals, memoirs, biographies, and diaries, and by content they are divided into general histories and dynastic histories. The renowned book "Tuzuki Timuri," dedicated to the history of Amir Timur's rule, was translated from Persian into Uzbek by A. Soguniy and Kh. Karamatov. It is also known by the names "Malfuzoti Timuri" – "Sayings of Timur" and "Voqioti Timuri" – "Stories about Timur." This historical work is distinctive as it describes Amir Timur's state during that period, his challenging life full of events, and his views on creating and managing armies [10].

The work "Zafar-name" by Nizam ad-Din Shami (translated from Persian as "Book of Victories") is the first surviving version of the official manuscript biography of Amir Timur, undergoing two revisions. It was written between 1402 and 1404 in Persian. The author, Nizam ad-Din Shami, is also known by other names such as Mawlana Nizamuddin Shambi, Mawlana Nizamuddin Shambi Gazani, or Nizam Tabrizi. There is no historical information about the years of his life; it is only known that he was born in the town of Shambi Gazan, located about two kilometers northwest of Tabriz. It is also known that in 1393, he moved from Baghdad and entered the service of the court of Amir Timur. Therefore, it is assumed that he could write about preceding events based on oral and written information [6, p. 177].

Another valuable source for studying the history of Kazakhstan is the work of Mu'in ad-Din Natanzi, titled "Muntakhab at-Tavarikh-i Mu'in." This work was introduced into scholarly circulation under the title "Anonymous of Iskander" by V.V. Bartold, who dedicated several articles to it [6, pp. 75-76]. Some materials from this work regarding the history of Desht-i-Kipchak, especially the White Horde, were cited in the work of V.G. Tizengauzen [7, pp. 126-137]. Publishers noted that this source is unique in terms of containing valuable data that stand out for their accuracy, as confirmed through comparison with Russian chronicle data. Mu'in ad-Din Natanzi wrote this work at the request of Iskander, Timur's grandson, in 815-816 Hijra (1412-1414). V.V. Bartold pointed out that although the author lived in Fars, he was well acquainted with the legends, customs, traditions, and worldview of the Central Asian peoples and utilized Mongolian and Uighur sources, evident in the unique information about the history of Eastern Desht-i-Kipchak, Semirechye, and Eastern Turkestan. Mu'in ad-Din Natanzi's work, "Muntakhab at-Tavarikh-i Mu'in," does not repeat information found in the aforementioned works of the Timurid era, and it does not limit itself to the official version of Timur's rule. It's worth noting that "Muntakhab at-Tavarikh-i Mu'in" contains unique materials on the history of Southeast Kazakhstan, Kyrgyzstan, and Eastern Turkestan that are not found elsewhere. The information about the power struggles of ruling groups in Mogulistan, particularly the conflict between Emir Kamar ad-Din Duglat and central khanate authority, and some details about the economic policies of Kyzyl-Hoja Khan are also of interest. The Persian version of Mu'in ad-Din Natanzi's work, written in Persian, was published in Tehran in 1957. The information from the "Anonymous of Iskander" significantly differs from the information provided in the works of Sharaf ad-Din 'Ali Yazdi and Nizam ad-Din Shami.

"Zafar-nama" (Book of Victories) by Sharaf ad-Din 'Ali ibn Sheikh Haji Yazdi, also known as "Zafar-nama-yi Timuri" (Persian: "Book of Timur's Victories"), "Fathname-yi Sahibkiran," and "Tarikh-i Jahangushay-i Timuri," is a second, expanded version of the biography of Timur. It was written in Persian around 1419-1425. This work, based on Nizam ad-Din Shami's "Zafar-nama," is valuable for the study of the history of Kazakhstan, other Central Asian countries, as well as Iran and other states of the late 14th century. It is written in the style of medieval Eastern chronicles, serving as a historical chronicle of events during that period. The book provides specific and detailed information about the political structure, military power, economic and cultural status of the Timurid state and neighboring countries. In some manuscript versions of "Zafar-nama-yi Timuri," there is an introduction written in 1419 called "Muqaddima-yi Zafarnama" (Introduction to the Book of Victories), which contains information about the origin of Turkic peoples, including Tatars, Mongols, Kipchaks, Karluk Turks, Kiyats, Barlas, Jalairs, and other Turkic tribes, based on both historical data and legends [3, p. 178].

Sharaf ad-Din 'Ali ibn Shaykh Khoja Yazdi was born in the town of Taft near the Iranian city of Yazd, but the year of his birth remains unknown. It is known that from the year 818 AH (1415-1416) to 838 AH (1435), he served under the son of Khan Shahrukh – Sultan Ibrahim [11, p. 84]. Sultan Ibrahim, with the assistance of secretaries, compiled materials on the history of Timur from various previously created sources: documents and notes from writers and secretaries of diverse origins. The carefully selected and systematized materials were provided to Sharaf ad-Din with the task of composing a book from them [5, p. 152].

According to Sharaf ad-Din 'Ali Yazdi's plan, the work was supposed to consist of three chapters (articles), the first of which was to be dedicated to Timur, the second to Shahrukh, and the third to Shahrukh's son, Sultan Ibrahim. However, "Zafarnama" consists only of one chapter, and the other two chapters are either unwritten or have not reached the present time

[11, p. 85]. Thus, "Zafarnama" consists of an introduction ("Mukaddima," also called "dibacha") and the main part [14, p. 4].

The introduction to the book is known by the titles "Mukaddima Zafarnama" or "Tāriḫ-i Jahāngīr." The significance of the introduction lies in its brief characterization of the socio-political history of Desht-i-Kipchak, the state of the Ilkhanids, the Chagatai Ulus, and Maverannahr, starting from Genghis Khan (approximately from 603 AH/1206 CE to 624 AH/1227 CE) until the death of Timur's father, Taragay (762 AH/1361 CE). It is noteworthy that the introduction itself consists of a preface (Mukaddima), two chapters (fasl), and a conclusion (khatima). The work also contains valuable information that Amir Timur built the mausoleum of Yasawi. Primarily, the sources for "Zafarnama" include Nizamaddin Shami's "Zafarnama," diaries describing Timur's campaigns (more detailed than Shami's), with information drawn from these diaries used by Sharaf ad-Din 'Ali Yazdi. Additionally, notes from Persian and Uighur mirzas who were in proximity to Timur, a Turkic questionnaire titled "History of the Khan" written in the form of nazm, and oral testimonies from Timur's contemporaries and participants in his campaigns were utilized [15, p. 34].

The next work, titled "Tarikh-i Arba 'Ulus" ("History of the Four Ulus"), written around 1425, is one of the highly valuable sources for studying the history of Desht-i-Kipchak. This work is also known as "Tarikh-i Arba-yi Chingizi" ("Four Ulus of the Chingizids"). Its author is the eminent scholar and statesman of the 15th century, Mirzo Ulugh Beg, the grandson of Amir Timur, whose real name is Muhammad Taragay. Mirzo Ulugh Beg was the eldest son of Shahrukh (1409-1447), and his mother, Gawharshad Agha, was the daughter of the renowned Kipchak emir Ghiyas ad-Din Tarhan [9, pp. 34-40].

Ulugh Beg has remained in history as a great scholar and a patron of science and culture. Under his rule, Samarkand became one of the leading scientific and cultural centers in Central Asia. Ulugh Beg authored two outstanding works: the first is a treatise dedicated to theoretical and practical aspects of classical astronomy titled "Zij-i Jadid-i Gurgani" ("New Gurganian Astronomical Tables"), and the second is "Tarikh-i Arba 'Ulus," which, according to B. Ahmedov, was written under the guidance of several individuals with the direct involvement of Mirzo Ulugh Beg [8, p. 29]. As for the structure of the work "Tarikh-i Arba 'Ulus," it should be noted, firstly, that the author did not see fit to divide his work into specific chapters and sections. Initially, the researcher B. Ahmedov believed that since the "Tarikh-i Arba 'Ulus" narrates the history of four ulus, it would be correct to divide it into four parts. Subsequently, after thoroughly examining the work, he concluded that it should be divided into an introduction and seven sections [16, p. 6].

The next work, whose author is unknown, is "Mu'izz al-Ansab" ("The Book that Extols Genealogy"), introduced into the scholarly discourse within the field of historical science by the renowned orientalist T.I. Sultanov. The Turkish scholar Ahmed Togan hypothesized that the author could be the historian of Timur's descendants, Hafiz-i Abrū (died in 1430). However, there is no definitive evidence to support this hypothesis [4, p. 111].

As indicated by researchers A.Z. Togan, J.E. Woods, Shiro Ando, and Sh.A. Kvin, one section of "Mu'izz al-Ansab" dedicated to the history of the Chingizids contains information from Rashid al-Din's work "Shu'ab-i Pandjgan" ("The Genealogy of the Five Peoples"). Another work used in this manuscript is the historical chronicle of Husayn ibn Ali-Shah. However, the anonymous author of "Mu'izz al-Ansab" adds additional information to the history of the Chingizids, Timur, and the early generations of the Timurids up to the 15th century.

In summary, it should be emphasized that in our research, we extensively utilize information from the medieval work "Mu'izz al-Ansab," included in the third volume of the

collection "History of Kazakhstan in Persian Sources," published in 2006 in translation into Russian in accordance with the State Program "Cultural Heritage" [19].

The next work on the history of the Timurids is "Majma' at-Tavarikh-i Sultaniya" ("Collection of Chronicles for the Sultan"), compiled in the period from 826 AH/1423 CE to 830 AH/1427 CE. Its author is Shihab ad-Din 'Abdallah ibn Mutfullah ibn 'Abd ar-Rashid al-Haravi, also known as Hafiz-i Abrū [6, pp. 75-76]. Hafiz-i Abrū, while serving under Khan Shahrukh, was ordered by the ruler to create extensive works on geography and history. In the introduction to his work, the author writes that in 820 AH/1417-1418 CE, without completing his geographical work, he received an order from Shahrukh to compile a collection on general history. This collection was supposed to be based on the works of Tabari (translated into Persian), Rashid al-Din's "Collection of Chronicles," Nizam ad-Din Shami's "Zafarnama," and include the history of Shahrukh's reign [17, p. 94].

The information from the fourth volume of the work "Zubdat at-Tavarikh" is valuable for the study of Kazakh history. The geographical names mentioned in the work have persisted to the present day. Some of these include Tashkent, Chinas, Akhangaran, Andigan (Andijan), Sayram, Otrar, Tokmak, Sharyn, Ili, Alakol, Irtysh, Zhuldyz, Kunges, Navrin (Naryn), Badakhshan, Pamir, Khiva, Khuzar (Guzar), Aksu, and Shu [17, pp. 128-129].

The work "Tarikh-i Hafiz-i Abrū" ("History of Hafiz-i Abrū") by Hafiz-i Abrū is known in two editions. The first edition was written in 817 AH/1414 CE, and the second was composed from 820 AH/1417 to 823 AH/1420. This work is a geographical treatise translated from Arabic to Persian. In the preface, the author lists the names of the regions he personally visited, including Transoxiana, Turkestan, Desht-i-Kipchak, Khorasan, Iraqian, Fars, Azerbaijan, Iran, Mūchān, Georgia all the regions of the Rum states, the coast of the Euphrates River, Zabain, Tikrit, Mosul, Diyarbakr, Khazar, as well as the regions of Derbent, Shirvanat, Rustamzada, Amuliya, Sari, Jurjan, Gilan, Zabul, Kabul, Mansura, Sindh and Hind, Multan, Ucha, Delhi, Ganga [17, pp. 129-130].

In 1442, in Herat, a historical-literary compendium titled "Mujmal-i Fasihī" was compiled. It chronologically describes the most notable events in the region from the Muslim era until the author's lifetime (845 AH/1441-1442 CE). The author of the compendium is Fasih Ahmad ibn Jalal ad-Din Muhammad al-Khawafi, a Herat historian from the 15th century. The work "Mujmal-i Fasihī" consists of an introduction (dibache), a preface (mukaddima), two chapters (articles), and a conclusion (hatima). The first chapter is dedicated to a chronological description of historical events up to the period of Prophet Muhammad's migration from Mecca to Medina, i.e., from 1 AH/622 CE. The second chapter also chronologically details historical events from 1 AH/622 CE to 845 AH/1441-1442 CE. The author first mentions the year and then lists all known events that occurred in that year. The most original part is considered the section that describes events from 701 AH/1301-1302 CE to 845 AH/1441-1442 CE. This work is notable for providing numerous facts about the history of Iran, Afghanistan, Iraq, Azerbaijan, Turkey, Maverannahr, and Desht-i-Kipchak.

Among the most significant works in the historiography of the Timurids, a special place is occupied by the works of the second half of the 15th century, among which the work "Matla' as-sa'dayn va madjma'al-bahrain" by Kamal ad-Din 'Abd ar-Razzak ibn Jalal ad-Din Ishaq Samarqandi stands out [1, p. 84]. The work narrates the history of the descendants of Hulagu and the Timurids in Iran and Central Asia from 1304 to 1471. During the composition of this work, Abd ar-Razzak Samarqandi was assisted by a group of scholars, including Nizam ad-Din Abdul Wasi (not to be confused with Nizam ad-Din Shami). Although the manuscript was completed in 1470, changes were made to it later [15, p. 18-19].

Another significant work providing valuable information on general history is the "Rawzat as-Safa fi Sirat al-Anbiya va al-Muluk va al-Khulafa," written by Muhammad ibn Sayyid Muhammad ibn Amir Burhan ad-Din Khwand-shah ibn Shah Kamal ad-Din Mahmud Balhi, known by the pseudonym Mirkhond, around the year 903 AH (1498 CE). Covering the history "from the creation of the world" up to the period of the rule of Husayn-i Bayqara (873 AH /1469 CE – 911 AH /1506 CE), the work consists of an introduction, a preface (mukaddima), seven volumes (qism, daftar, mujallad), and a "geographical appendix" [17, p. 142]. In this work by Muhammad Khwand-shah Mirkhond, voluminous material on the history of South and Southeast Kazakhstan is particularly valuable, commencing with the description of events in the 20s of the 15th century. V.V. Bartold cited information from this work in his notes dedicated to describing the aforementioned campaign of Ulugh Beg in Moghulistan. Earlier details from Mirkhond's work focus on the history of the rule of Timur and his descendants. In this historiography of the early Timurids, concerning the politics in the territory of Kazakhstan, information is reiterated from sources by other authors who wrote about the Timurid dynasty.

Another significant source in general history is the "Ma'asir al-Muluk," written in the year 904 AH (1498-1499 CE). The author of this work, Khwaja Biyas ad-Din Muhammad ibn Khwaja Humam ad-Din Muhammad ibn Khwaja Jalal ad-Din ibn Khwaja Burhan ad-Din Muhammad Husayni Shirazi Khwarazmi, known by the pseudonym Khondamir, was born in Herat in the year 879 AH (1474-1475 CE). Khondamir's work "Ma'asir al-Muluk" consists of seven sections (zikrs) and commences with the description of the historical period of Kayumars, concluding with the reign of Badi' az-Zamana. This source proves to be highly interesting for the study of the relationships between the peoples of Central Asia. Information from Khondamir's work "Habib as-Siyar," concerning the history of Kazakhstan from the late 14th to the early 15th centuries, largely echoes the data found in the works of Shami, Yazdi, and Mirkhond, with unique details emerging in the history of the late 15th to early 16th centuries.

The work "Habib as-Siyar" was written at the behest of the patron of scholars, Karim ad-Din Khwaja Habibullah Savaji, to whom it is dedicated. The composition comprises an introduction (mukaddima), a preface (iftitah), three volumes (mujalad), each of which is divided into four sections (juz), and a conclusion (ihtitam).

Another significant source of information about the Timurids is the monumental work "Baburnama" by Zahir-ud-din Muhammad Babur. Born on February 14, 1483, into the family of Sheikh Omar, the great-grandson of Amir Timur, Babur assumed the position of the Emir of Fergana at the age of 12 in 1494 following the sudden death of his father. Over time, he became embroiled in internal conflicts while striving to establish a centralized Timurid state in Central Asia. However, Muhammad Shaybani from Desht-i-Kipchak annihilated the Timurid authority, leading Babur to flee to Afghanistan in 1504. There, he embarked on campaigns in Central Asia and India. In 1526, Babur founded the Mughal dynasty, reigning until 1530. Thus, Babur not only witnessed but actively participated in the events of that era. "Baburnama" stands as a highly valuable source for the history of Central Asia, Afghanistan, and India, providing insights from the perspective of a firsthand observer and participant in the historical events of the time.

For the study of the history of Kazakhstan, the information provided by Babur about the Mongols of Semirechye, the state of Abulhair in the Eastern Desht-i-Kipchak, the political actions of Muhammad Shaybani, the historical geography of Semirechye and South Kazakhstan, and the ethnic history of Kazakhs, Uzbeks, Kyrgyz, and other Turkic-speaking peoples of Central Asia is particularly valuable and significant.

The next narrative work, significant but previously unused in the study of the history of Kazakhstan in the medieval period, is a Persian-language work titled "Silsilat as-Salatin" ("Genealogy of Kings"). It was first introduced into scholarly discourse through the research of Zh.M. Tulebayeva, presenting a work containing information on the history of the Kazakhs. "Silsilat as-Salatin" is dedicated to describing the history of ancient Turks and Mongols, the Timurid, Shaybanid, and Astrakhanid dynasties. Notably, this work provides specific dates for important events and exact dates of the reigns of kings [12, p. 21]. Its author, Haji Mir Muhammad Salim ibn Muhammad Rustam, is a descendant of the Sultan ibn Muhammad Yar, Sultan ibn Payanda Muhammad, Sultans of the Astrakhanid dynasty.

The study demonstrates that Timurid historiography constitutes an integrated corpus of narrative sources formed within the political and intellectual environment of the Timurid court. Despite genre and chronological differences, these works share common structural and methodological features characteristic of medieval Persian historiography and are united by their ideological affiliation with the Timurid dynasty. Modern classifications lack a unified approach, often producing fragmented interpretations of individual texts. A systematic analysis shows that Timurid sources may be divided into general historical compilations and dynastic histories centered on Amir Timur and his successors. Although court-oriented and apologetic, these narratives provide valuable and reliable data on political, socio-economic, and ethno-cultural processes in Central Asia, particularly in Desht-i Kipchak, Moghulistan, and Transoxiana, making them indispensable for the study of the late medieval period.

Conclusion

Narrative works dedicated to Timur and the Timurids constitute important sources of information for the study of medieval history in Kazakhstan. Despite the biased nature of these works, they provide descriptions of historical events from the 13th to the 16th centuries in the regions of Desht-i Kipchak and Turkestan. These works are written chronologically and hold a significant position among similar sources. The writings of Amir Timur and the Timurids offer the most comprehensive information on medieval Kazakh history when compared to Muslim historical documents from the same period. The aforementioned Persian sources about Timur and the Timurids, as well as later accounts of the history of southeastern Kazakhstan, which became part of Kazakhstan, and the peoples inhabiting the territories of Zhetyisu, contain rich information for historical research. They also include details about conflicts among the ruling khans of Desht-i Kipchak that led to the dispersal of the populations residing in these lands. Before the 13th century, during the Kipchak era in Kazakhstan, an ethnic process of forming a people took place, resulting in the creation of a unified ethnic space. However, the Mongol invasion led to the disunity of the peoples. Timur's campaigns are well-documented by historians, revealing both instances of truth being veiled in some places and vividly portrayed in others. In conclusion, it can be noted that, overall, works dedicated to Timur and the Timurids hold a special place among other medieval Muslim sources, distinguished by their richness of content, which constitutes their value.

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*Meruert Nurjiqit qızı İbrahimova
Şərəf Rəşidov adına Səmərqənd Dövlət Universiteti,
Əl-Farabi Qazax Milli Universiteti*

TEYMURİLƏRİN TARİXŞÜNASLIĞI: XÜSUSİYYƏTLƏRİ
VƏ ELMİ ƏHƏMİYYƏTİ
XÜLASƏ

Açar sözlər: Teymurilər, Teymuri tarixşünaslığı, fars mənbələri, Orta əsr Mərkəzi Asiyası, xronikalar, sülalə tarixi, tarixşünaslıq təhlili

Orta əsrlərdə Orta Asiya mədəniyyəti və tarixini öyrənmək baxımından keçmiş əsrlərin zəngin tarixi mənbələrinin bədii dəyəri böyük maraq kəsb edir. Bu yazılı mənbələr arasında xüsusilə informasiya baxımından əhəmiyyətli olanlar fars dilində yazılmış materiallardır. Tədqiqatın məqsədi – bu məlumatlar əsasında aparılmış tədqiqatların tarixşünaslıq analizini həyata keçirməkdir. Temurid tarixşünaslığında materialların istifadə və ötürülmə üsulları haqqında mümkün qədər tam məlumat əldə etmək məqsədilə aşağıdakı analiz üsullarından istifadə olunmuşdur: müqayisəli-təhlil, mənbənin dövrə uyğunluğunun müəyyən edilməsi, tarixi mənbələrin analiz və sintez üsulları. Tarixi tədqiqat zamanı müqayisəli-tarixi metod, konkret analiz, retrospektiv metod, aktual metod və perspektiv metod tətbiq edilmişdir. Nərraiv tarixi mənbələr arasında dəyərli hesab olunanlar 14–15-ci əsrlərdə Əmir Teymurun nəslindən olanlar tərəfindən yazılmış materiallardır və Orta Asiyanın tarixi bu mənbələrdə ən dolğun şəkildə əks olunmuşdur. Bu gün də Amir Teymurun nəslindən olan əsərlər öz əhəmiyyətini itirməyib; burada həmin dövrün tarixi hadisələrinin ardıcılığı izlənilə bilər. Mənbələr yalnız qonşu ölkələrlə xarici-siyasi əlaqələri göstərmir, eyni zamanda daxili siyasət, iqtisadi fəaliyyət və regionun etno-mədəni xüsusiyyətləri haqqında da geniş məlumat verir. Məqalədə müəllif yalnız tədqiqat sahəsi ilə bağlı elmi işlərin icmalını vermir, həm də Əmir Teymura aid hansı sənəd və materialların tədqiqata daxil edildiyini göstərir. Bu baxımdan müəllif materialların növlərini və tiplərini müəyyən edir, həmçinin araşdırılan materialın əhəmiyyətini nəzərə alaraq tarixşünaslıq icmalı təqdim edir. Tədqiq olunan mənbələri araşdırarkən müəllif nəticəyə gəlir ki, bütün mənbələr narrativ sənədlər kateqoriyasına aiddir. Sənədlərin növləri araşdırıldıqda aşağıdakılar müəyyən edilir: Amir Teymur haqqında tarixi xronikalar, xatirələr, qeydlər, illiklər, bioqrafiyalar və gündəlik yazılar. Müəllif nəticəyə gəlir ki, tədqiq olunan materiallar məzmun baxımından iki qrupa bölünə bilər: ümumi tarixi məlumatları əhatə edənlər və Amir Teymurun sülaləsi ilə bağlı materiallar.

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Меруерт Нуржигитовна Ибрагимова
Докторант Самаркандского Государственного Университета
Им. Шарафа Рашидова,
Казахский Национальный Университет им. аль-Фараби

ИСТОРИОГРАФИЯ ТЕМУРИДОВ: ОСОБЕННОСТИ И
НАУЧНАЯ ЗНАЧИМОСТЬ
РЕЗЮМЕ

Ключевые слова: Тимуриды, темуридская историография, персидские источники, Средневековая Центральная Азия, хроники, династическая история, историко-историографический анализ

Изучение богатейших исторических источников прошлых веков с точки зрения их художественной и информационной ценности представляет большой интерес для изучения культуры и истории Средневековой Центральной Азии. Среди этих письменных источников особую информативную ценность представляют материалы, написанные на персидском языке. Цель исследования — провести историографический анализ работ, основанных на этих источниках. Для получения максимально полной информации о способах использования и передачи материалов в темуридской историографии применялись следующие методы: сравнительно-сопоставительный

анализ, определение соответствия источника эпохе, а также методы анализа и синтеза исторических данных. В ходе исследования использовались сравнительно-исторический метод, конкретный анализ, ретроспективный и перспективный подходы, а также актуальный метод. Среди нарративных исторических источников особую ценность представляют материалы, созданные потомками Амира Темура в XIV–XV веках, где история Средней Азии отражена наиболее полно. До настоящего времени сохраняет свою значимость продукция потомков Темура, в которой прослеживается последовательность исторических событий той эпохи. Эти источники отражают не только внешнеполитические связи с соседними государствами, но также внутреннюю политику и хозяйственную деятельность. Они содержат значительный материал о этнокультурных особенностях региона. В статье представлен обзор научных исследований, посвящённых теме работы, а также указано, какие именно документы и материалы были использованы при изучении Амира Темура. В связи с этим выделены типы и виды материалов, а на основе их ценности проведён историографический анализ. Классифицируя источники, автор приходит к выводу, что все они относятся к нарративным документам. Среди них выделяются: исторические хроники об Амуре Темуре, мемуары, воспоминания, анналы, биографии и дневниковые записи. По содержанию изучаемые материалы можно разделить на две группы: материалы, содержащие общеисторические сведения, и материалы, касающиеся династии Амира Темура.

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