

THE HISTORIAN MIRKHOND AND HISTORY OF STUDY OF HIS WORK "RAWZAT US-SAFO"

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Annotation: *In this article, the author focuses on the life and work of the great historian of the East, Mir Muhammad ibn Sayyid Burkhaniddin Khovandshah ibn Kamaluddin Mahmud al-Balkhi, who lived in the 15th century, and how the work was studied by researchers in Uzbekistan and foreign countries, and the life, political processes of the Timurid era, as well as the importance and relevance of the work today are explained.*

Key words: *"Rawzat us-Safa", manuscript, source, Khondamir, Timurids, Gurs, Central Asia, Islamic history, Arab-Persian.*

We all know that today the head of our state is paying special attention to restoring our national and religious values and promoting the great contribution of our great ancestors to the development of Islam. "Everyone glorifies their history. But there is no rich history like our country, no great scholars like our grandfathers anywhere. We need to study this heritage in depth and be able to convey it to our people and the world," said Shavkat Mirziyoyev. The work "Rawzat us-safo" that we are studying also sheds light on the history of our country, especially the socio-political events of the Timurid era.

The first author of the work is Mir Muhammad ibn Sayyid Burkhaniddin Khovandshah ibn Kamaluddin Mahmud al-Balkhi - Mirkhand (1433-1498) is one of the prominent representatives of the history of the Middle Ages. Mirkhand's father, Sayyid Burhoniddin Khovandshah, was also one of the learned people of his time, who came to Balkh from Bukhara during the rule of the Timurids.⁴⁷

Mirkhond is one of the prominent representatives of the science of history of the Middle Ages. His forefathers were from Bukhara and were famous as advanced scholars of jurisprudence of his time. Although Mirkhond was born in Balkh in 1433, he spent most of his life in Herat. A well-

⁴⁷ Ahmedov B. Sources of the history of the peoples of Uzbekistan. - T.: Teacher, 1991. - B. 155.

educated Mirkhond became interested in history at a young age. His friends encouraged him to write a work on this topic. Therefore, he needed a sponsor. He met Alisher Navoi in Herat through one of his friends. At the same time, Alisher was able to participate in the scientific meeting of Navoiyi, which was attended by famous people of that century, such as the wise minister, Abdurrahman Chalabi, Sheikh Ahmed Suhayli, Khoja Abdulla Marvarid, Khoja Efdaluddin Muhammad, Maulana Khoja Asafi and Davlatshah Samarkandi. Close relations with great scientists of the Council completely increased Mirkhond's passion for research.

His grandson Khondamir wrote valuable information about his life and scientific activity in the book "Khulasat ul-akhbar". According to him, Hazrat Navoi provided great material and spiritual support to Mirkhand, allocated a room in his "Ikhlosiya" room and asked him to write a historical work. In this process, Navoi provided Mirkhand with the necessary books. Taking into account that Ikhlosiya madrasa and house were built after 888/1483, Mirkhond came here after this date and started writing his work. At that time, he was about 50 years old. Mirkhond wrote this work in a short time. In the spring of 1497, he fell ill. In the 6th volume of the work, he writes about his illness that he had pains in his chest, that he had a serious illness, and that he was forced to finish the work in bed. He died in 1498 and was buried in Herat. This work of Mirkhond is one of the main sources used by European historians for the history of Iran and Central Asia. The 7th volume of the work contains the history of the Timurid sultan Husayn Boykara from 1438-1506, and Khondamir says that this work, as far as we know, was not completed by Mirkhond. The text of its seventh volume is undoubtedly written by Khondamir.⁴⁸

Manuscript and printed copies of this work of Mirkhond are widely distributed. 90 manuscript copies of "Ravzat us-safo" are stored in the manuscript treasury of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan. It was printed by lithography in cities like Bombay, Tehran, and Lucknow. Some of its parts have been translated into European languages. "Rawzat us-safo" is a Persian book accepted as an encyclopedia of Islamic history, and it is a unique work in terms of language, style, and volume. Parts of this highly acclaimed work have been translated into many languages. The work is important not only for the history of Central Asia, but also for the

² The life, works and history of Khomushova F. Giyasüddîn Handmîr. Master's thesis. - Bursa, 2020. - P. 55.

history of Turkey, and several works have been carried out by Turkish researchers in this regard. Erken Göksu, one of the Turkish historians, translated this part of the work, which he used in the study of the history of the Seljuks. The third and fourth volumes of the work were translated into Turkish by Mustafa bin Hasan Shah in Turkey by order of Rustam Pasha, and the second translation by Balatizada Hasan was published in Istanbul in 1338. Another Turkish researcher, Vural Öntürk, addressed the issue of Gurlar history in his work "Ravzat us-safo". Vural Öntürk compared information about the Gurs in Khondamir's work "Habib us-siyar". According to him, when writing the history of the Gurs, Mirkhond used the work "Tabakoti Nasiri" by Juzhoni, who lived in their palace. Khondamir also used "Tabaqoti Nasiri" and Mirkhand's "Ravzat us-safo". Mirkhond's narrative style differs from Khondamir's in that it is more detailed. Khondamir's narrative style is literary. Johann August Wullers used this work in his research on the history of the Seljuks. He used the Persian translation of the work. Mahmud Hasani wrote a treatise on the issue of Jalaluddin Manguberdi's zikr in his work "Rawzat us-safa".

In the fifth book of the work, under the title "Epic of the Slaughter for the Masnad of the Khorezm Shah" of Sultan Muhammad, a description of the Khorezm Shahs is given.⁴⁹ The work was translated into Uzbek during the reign of Muhammad Rahimkhan Feruz (1865-1873) by famous poets and historians Shermuhammad Munis (1778-1829) and Muhammad Reza Ogahi (1809-1894).⁵⁰ The work written by I.M. Mirgaliyev also talks about the events between Timur and the Golden Horde Khanate.⁵¹ The work was created mainly based on Mirkhond's work. V.V. Through Barthold's works, we can get the necessary information about Mirkhond's work. In addition, enough information about the history of Timur has been given in his works. Foreign scientists also studied this work more widely, the work created by M. Th Houtsma, E. J. Brill's was also popular.⁵² The work was published in Bombay, Tehran, Turkey. The work provides important information about the work "Rawzat al-Safa", its author, and its history. The work gained popularity through the translation of Freisher von Bernhard Jenisch. In addition, various historians and scientists have created works and explained the essence and content of this work.

⁴⁹ Hasaniy M. Jalaluddin Manguberdi's zikr in Mirkhand's work "Rawzat us-safo". - T., 1999. - B. 4.

⁵⁰ Khairullayev M. M. Stars of spirituality. - T: Publication of the people's heritage named after A. Qadiri. 1999

⁵¹ Mirgaleev I.M. Materialy po istorii voyn Zolotoy Ordy s imperial Timura. Kazan-2007. 108 p.

⁵² M.Th Houtsma E.J.Brill's First Encyclopaedia of Islam, 1913-1936 reprint 1987 Page 515 Mir Khawand historian, author of the Rawdat al-Safa.

In particular, the 7th chapter of the work, that is, the part dedicated to Khondamir, was translated into Uzbek by Yusupova Dilorom Yunusovna, doctor of historical sciences, professor, academician in Uzbekistan. ("Jizn i trudy Khondamira" - "Fan" Academy of Science Republic of Uzbekistan, 2006y). The "geographic supplement" of "Ravzat us-safo" was made by Mirkhond and Khondamir. It contains a brief description of various "wonders", some seas, rivers, and important cities. The final editing of the work was done by Khondamir.

Mirkhond is a historian who has his own place among the historians who created during the Timurid era, and the work he wrote down is his basis. In creating the work, Mirkhond referred to the works of forty authors, that is, eighteen scholars who wrote in Arabic and twenty-two scholars who wrote in Persian. Undoubtedly, this work is a historical monument created at the level of modern research. The fact that the historians who lived after him referred to the work "Ravzat us-safo" and made use of it is a clear proof of this. The work serves as a source for studying not only the history of the peoples of Central Asia, but also the history of the famous eastern dynasties related to the history of Central Asia.

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