



THE HISTORY OF THE CREATION OF "RAWZAT AS-SAFA" BY HISTORIAN MIRKHOND

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A B S T R A C T	KEY WORDS
<p>In this article, the famous work "Rawzat al-Safa" created by the historian Mirkhand, who created in the 15th century, describes the socio-economic, political and cultural history of Movarounnahr and Khurasan from the creation of mankind to the Timurid period, in which the geographical place names of Movarounnahr and Khurasan, information about rivers, mountains and deserts is given.</p>	<p>Central Asia, Middle East, "Zubdat ut-tawarikh Baysung'uri", "Mujmali Fasihi", "Zafarnama", Balkh, "Matla'i sa'dayn va majmai bahrain", miniature and painting, "Hidaya", Iran, Spain, England, France, Russia.</p>

INTRODUCTION

The social-economic, political-cultural history of Movarounnahr and Khorasan in the 14th-15th centuries was decorated with huge and golden paints. The reason was that this region was ruled by Amir Temur and his descendants (Shahrukh, Ulughbek, Abu Said and Sultan Husayn Boygaro, etc.), who made a significant contribution to the field of science and culture.

During this period, a lot of scientists, poets and other figures of science grew up, and therefore together they became known to the world through their works. Abu Ja'far Muhammad ibn Jarir al-Tabari, Abu Bakr Muhammad ibn Ja'far an-Narshahi, Abu Bakr Ahmad ibn al-Husayn al-Bayhaqi, Abdul-Malik ibn Abdullah al-Juwayni, Sharafuddin Ali Yazdi, Nizamiddin Shami, Ibn The masterpieces created by scholars and thinkers such as Arabshah and Abdurazzoq Samarkandi are of great importance. Many works are known to science, which serve as a source for illuminating the history of the countries of Central Asia and the Middle East in the 15th-16th centuries, that is, in the era of Amir Temur and the Timurids.

Without taking into account collections of documents and other monuments, a large list is formed even if we cite only the names of the sources written as historical works. For example, Hafizi Abro's work titled "Zubdat ut-Tawarikh Baisunguri" written during the reign of Timur's successor Shahrukh, Sharafuddin Ali Yazdi's famous "Zafarnama" written in the first quarter of the 15th century and Nizamuddin Shami's in the middle of the 15th century under the same name, Fasih Hawafi's "Mujmali Fasihi", Abdurazzaq Samarkandi's book "Matla'i sa'adayn va majmai bahrain" written in 1470 when Husayn Boykara ascended the throne is one of them.

In the second half of the 15th century and the beginning of the 16th century, not only history, but also other sciences, as well as literature, architecture, visual arts (miniature and painting), musicology and

calligraphy were widely developed in Khorasan, especially in its capital, Herat. Mir Alisher Navoi, patron of enlightenment of that time, made a great contribution to the formation of the holders of this profession as scientists. In particular, in covering the history of the countries of Central Asia and the Middle East, several historical works were created that described the more general history typical of the historians of that time, i.e., the events that took place from Adam to the days of the author. One such historian is Mirkhand and such a work is "Rawzat as-Safa". Mirkhand focuses on covering the history of his patron Alisher Navoi and devotes special sections to it.

For example, "The description of the arrival of Amir Alisher Navoi from the army of Sultan Ahmad Mirza to the court of the world-famous khagan Sultan Husain Mirza, in the description of the great and noble event, the precision of the pen and the magic in describing his situation", "The description of Khaqani Mansur's transfer of Amir Nizamuddin Alisher to the post of emir", "Khaqani Mansur's engagement of Amir Alisher with the woman of Astrobad, his departure to that province according to the verdict of Amir Alisher", "About Khoja Afzaluddin Muhammad's pilgrimage and Amir Alisher coming from Astrobad to demand release from the governorship of this region", "Amir Alisher's younger brother Darvish Ali's Balkh the account of his wanderings in his province", "the desire of the Great Amir Alisher to go to the holy city of Mashhad with the intention of hajj, and the letter of grace sent by Khagan Mansour about the departure of His Highness" and so on.

The first author of the work, Mir Muhammad ibn Sayyid Burkhaniddin Khovandshah ibn Kamaluddin Mahmud al-Balkhi-Mirkhand (1433 - 1498), is one of the outstanding figures of medieval history. Mirkhand's father Syed Burkhaniddin Khovandshah was also one of the learned people of his time and came to Balkh from Bukhara during the rule of Timurids.

His forefathers were from Bukhara and were famous as advanced scholars of jurisprudence of his time. Among them, Mahmoud ibn Ahmad al-Mahbubi (died - ca. 1300) was known as "Taj ash-shari'a" ("Crown of Sharia") because he was a leading scholar in jurisprudence. Wiqaya ur - riwayat fi masail ul-Hidaya" wrote a commentary entitled "Narratives that defend the issues of Hidayah". (Khairullayev M. 1999. - B. 245).

There is no doubt that Mirkhand was one of the most famous historians of his time. Alisher Navoi found his coverage of history and his attitude to science worthy of praise. Alisher Navoi in his work "Majolis un-nafois" made a special mention of Mirkhand. In particular, Navoi writes as follows: "I am the son of Sayyid Khovandshah, a wise man and a wise man of Balkh (Qubbat ul-Islami) and he himself improved the Ulum in his youth, and now he is a noble man, and considering his great lineage and castration, all his merits are unknown. I am a good person with good morals, and I will never pass away. Essay and Ibnazir in history. With this poor request, I will complete the history from the beginning of creation to this day, it has reached half. Insha'Allah, if I manage to finish it, there will be no more useful history in the history. In terms of wealth, people sometimes degenerate even to play backgammon, for the sake of pleasure or for showing off. And they describe the world of magic and magic."

According to the above description given by Mir Alisher Navoi, it is said that Mirkhand was one of the great and prominent scientists of Balkh city, he thoroughly studied various fields of science from his youth, and there is no one equal to him in terms of good morals. It is known that Alisher asked Navoi Mirkhand to write a large work summarizing history. Navoi mentioned that at the time of writing "Majolis un-nafois" Mirkhand had finished writing half of "Rawzat as-Safa". In "Majolis un-nafois" Alisher Navoi confidently stated that if Mirkhand finishes his work, there will be no more complete

and perfect work among historical works. The fact that a great thinker like Alisher Navoi gives such an assessment to a work that has not yet been completed shows that Mirkhond's work as a historian is incomparable. He also noted that Mirkhond always played backgammon to relieve his fatigue and relax. Alisher Navoi used a verse by Amir Khusrav Dehlavi to give Mirkhond a higher rating: In the beginning of Amir Khusrav's "Daryoi Abrori" this verse is a good story:

V-on ki az zulmoti nafs omad nose Iskandar ast". (Alisher Navoi. 1997. - B. 115)

About the biography of the historian Khondamir Mirkhond says: "The writer of these words refers to himself in relation to His Holiness he behaves like a child and sees himself in the ranks of his disciples with his Surbet language.

Zarrani quyosh bilan qiyoslab bo'larmi,

Gavhar shodasidan dona tusharmi.

Agar obro'yim bo'lishini istasam,

Men uning shogirdiman, deb aytaman.

Shogirdmasman, notavon bir g'ulomman,

Uning xirmoni atrofidan boshoq terguvchiman.

In the last days of his life, our father Makhdum expressed a desire for peace and harmony." (Khondamir. Makorim ul - akhloq. 2018. - P. 168)

Since the 7th volume of "Ravzat as-Safo" was completed by the historian Khondamir, the grandson of Mirkhond, we decided to focus on Khondamir's life in this part of the research. Khondamir Ghiyaziddin Muhammad ibn Khoja Humamuddin ibn Khoja Jalaluddin Muhammad ibn Burkhaniddin Muhammad Shirozi (1473 - 1476, Herat - 1534, Mandu; buried in Delhi) - historian.

Grandson and disciple of Mirkhond from his mother's side. His father was a minister of Sultan Mahmud Mirza from the Timurids. At the age of 10, he was a librarian in Navoi's library, in 1498 he was the director, and from 1503 he served in the palace of Badiuzzamon Mirza in Balkh. In 1507-1510, he was engaged in literary creation in Northern Afghanistan (in the village of Basht). In 1510, Khondamir returned to Herat. In 1528, Khondamir went to India, to Agra, the capital of the Babur dynasty, to Babur, and in 1529, he participated in Babur's campaign towards Ibnaliya and the Ganges River. After Babur's death, Khondamir participated in military campaigns with his successor Humayun. At the same time, he writes "Humayunnama". In return for this service, he was given the title of "Amir ul Muarrihin". He died while returning from a military campaign with Humayun. According to his will, he was buried in the famous cemetery in Delhi, next to the poet Khusrav Dehlavi (1253-1325). Khondamir wrote 13 works, 8 of which have reached us; "Ma'osir ul - muluk" ("The history of the kings of every age") (1498-1499); Dedicated to Alisher Navoi: "Khulosat ul - akhbar fi bayan ul - ahval ul - akhyor" ("Summary of messages about the state of good people") (1498-1500) and "Makorim ul - akhlaq" ("Noble qualities") (1501); "Dastur ul - vuzaro" ("Handbook for Ministers") (1500-1501); "Nomai Nomi" ("Famous Names") or "Inshoi Ghiyosiddin", "Inshoi Ghiyosi" (1522-1523); Addendum added by Khondamir to Mirkhond's work "Ravzat as - Safo" - 7 volumes and "Geographical supplement" (1522-1523); "Habib us - siyar fi akhbar afrod ul - bashar" ("Messages of mankind and the biography of a friend") (1520-1524); "Humayunnama" (1534).

Although Khondamir was originally a historian, he also made a great contribution to natural sciences in his time. The study of his works has not stopped even now. For example, in his book "Makorim ul - akhlaq" his biography and life, work, history, culture of Movarounnahr, Khurasan and the development of science there are detailed. All eight of his works include such. In his works, Khondamir mentions

the works of many historians (Mavlona Kamoliddin Abdurazzaq Samarkandi, Mavlona Mu'iniddin Muhammad Isfizari, Amir Muhammad Hovand (his grandfather from the father's side) and others). In Khondamir's works, the development of knowledge about astronomy, physics, and medicine, the scientists who worked in this field, and their lives are discussed in detail. (Yusupova D. 2001. - 324 b) The masterpieces created by scientists and thinkers such as Tabari, Narshahi, Bayhaqi, Juvaini, Sharafuddin Ali Yazdi, Nizamuddin Shami, Ibn Arabshah, Abdurazzaq Samarkandi are of great importance in the study and research of the history of the peoples of the East. One of such priceless historical works is "Rawzat as-Safa".

Genre, structural structure and global study of the work "Rawzat as-Safa": Mirkhand's work "Rawzat as-Safa" is written in prose style and is important in the historiography of the 15th century. The full title of this work is "Rawzat as-safa fi siirat ul-anbiyya wa-l-muluk wa-l-khulafa" (Paradise garden about the biographies of prophets, kings and caliphs), from the creation of the world to 1523 - Central Asia, Social and political events in the countries of the Near and Middle East are widely reported. "Rawzat as-Safa" consists of an introduction, seven volumes, a conclusion and a geographical appendix. The work is written in a colorful and attractive language, in a simple and fluent style, and attracts the reader's attention from the first pages. It contains many instructive, impressive and interesting events. According to the language and style of the work, it is considered an invaluable literary monument of its time. The historian wrote this work as a result of a careful study of many historical works of the period before him, compared several sources while narrating an event, and the information he provided is more complete than others. This historical source, in accordance with the rules of Eastern historiography, begins with the creation of the world and describes the history until the Timurid period, that is, the period until the administration of Timurid Husayn Boykara and his successors. The book consists of an introduction, a conclusion, seven volumes and a geographical appendix. They are as follows:

From the "creation" of the world to the era of Sasanian Yazdigard II;

The era of Prophet Muhammad and his caliph Roshidin;

History of the 12 Imams, Ummavi and Abbasid caliphs;

Dynasties contemporary with the Abbasids;

Genghis Khan and his descendants;

Amir Temur and his descendants until the death of Sultan Abu Said;

Sultan Husayn Boykara and his descendants.

Volumes 1-6 of the work are compiled based on information from other works, part of volume 6 and volume 7 are written based on events witnessed by scientists themselves. (Madraimov.A. Fuzailova.G. 2008. - B. 204) Part of its 6th volume and 7th volume were written by Khondamir. The work also contains a part of geographical applications, which was started by Mirkhand in 1495 and finished by Khondamir in 1523. The work is written in Persian and its full title is "Rawzat as-safa fi syirat al-anbiyya wal-muluk wa-l-khulafa". Fragments of this invaluable work have been translated and studied in French, Latin, Swedish, German and a number of other languages. For a long time, this work was considered an important source for Europeans in the study of Eastern history. One of the rare manuscripts of the work is kept at the Institute of Oriental Manuscripts of the Russian Academy of Sciences in St. Petersburg under the number D 203. Copied in 1608, some pages of this 233-page manuscript were covered in gold. This book contains the events from the Tahirids period to the rise of Amir Temur (820 - 1370 AD).

It can be concluded that this book includes the 4th and 5th parts of the work. This rare manuscript was also shown to the participants of the second international congress "Cultural heritage of Uzbekistan - a path to dialogue between peoples and countries" held in St. Petersburg. Mirkhond's work "Rawzat as-Safa" is a valuable resource for many countries in studying their history. The book serves as a similar resource for many researchers in the study of the history of Central Asia, in particular, the period of the Timurids. The work was translated into Uzbek by the famous poets and historians Shermuhammad Munis (1778 - 1829) and Muhammad Reza Ogahi (1809 - 1894) during the period of Muhammad Rahim Khan Feruz (1865 - 1873). Over the centuries, dynasties changed, eras changed. Therefore, the need for works that thoroughly and reasonably illuminate the events after the first quarter of the 16th century began to be felt. However, not a single historian had the courage to adequately continue such a large-scale work. However, the famous historian, poet and diplomat Rizaquli Khan Hidayat (1800 - 1871) who lived in Iran during the Qajar era, started this work. Rezaqulikhan served in the court of Fathali Shah (1797 - 1834), a representative of the Qajar dynasty, from his youth. Rezaquli, who caught the attention of the king with his colorful poems, received the title of "Amir ush-shuaro" ("Emir of poets"). He also worked in the palace during the reign of the next representative of the dynasty, Nasriddin Shah Qajar (1848 - 1896). He was the head of the palace library. Later, he opened and led a new school in Iran. Rizaqulikhan Hidayat began to write the continuation of the work "Rawzat as-Safa", which is considered one of the most perfect historical works in the Persian language in the East. Keeping Mirkhand's narrative style, Rizaquli Khan wrote down the events that happened in Iran, Khorasan, and partly in Movarounnahr from the Safavid era, during the Afshar, Zand, and Qajar dynasties in his three-volume work. Since the work was dedicated to Nasriddin Shah, it was called "Rawzat as-safoi Nasiri" after his name. In 1851, Rizaquli Khan Hidayat came as an ambassador to Khan Muhammad Amin Khan (1845-1855) on the assignment of Nasriddin Qajar (1834 - 1848). At this embassy, negotiations were held to clarify the relations between Iran and Khorezm. About his trip in Khorezm, he also writes the work "Saforatnomai Khorezm" (Khorezm travel diary). (This work was published in 2009 in the Uzbek language in the translation of Ismail Bekchon by the "Yangi asr Avlodi" publishing house).

In this work, Rezaquli Khan provides valuable information about the history, culture, lifestyle, customs and traditions of the people of Khorezm, in particular, the socio-political and economic situation in the Khiva Khanate at the beginning of the 10th century. Apparently, Hidayat had finished writing "Rawzat as-Safayi Nasiri" shortly before his visit to the Khanate of Khiva and brought a copy of this work with him. It is known that during his stay in Khiva, he met the great Uzbek poet Ogahiy and collaborated with him creatively. The first publication of "Rawzat as-Safa" in Tehran was in the form of a lithograph, in connection with the work of Rezaquli Khan Hidayat. Only two volumes of the work were published by him, and they were brought to a much reduced state. In the next period, the 6th volume of the work, i.e. the part believed to be written by Mirkhand himself, was prepared for publication in Tehran by Abbas Zaryab. In the introduction to the book, it is written that the work was prepared for publication in 1952 and finished in 1960.

In 1782, parts of the Tahirites and Saffarites (chapters 2, 3, 4) were translated into Latin in Vienna, Austria. Also, the part dedicated to the Sassanids (chapters 1, 2) was translated into French by A. S. Sacy in 1793. (A. S. Sacy. Paris.: 1793- 340 p.). Volumes 1 and 2 of Asari's work were also published in London. Translated from Persian by E. Rehatsek. (Albemarl. 1891 - 234 p). The 7th volume of the work, as we said above, is of particular importance, because, firstly, this volume illuminates the history

of the period in which the author lived, and secondly, there is an assumption that it was completed by Khondamir. This is the 7th volume of the work. In 1939, Russian researchers "Materialy po istorii Turkmen i Turkmenii, Volume I. VII - XV vv. Arabskie i persidskie istochniki" is part of the collection. In this collection compiled by Yakubovsky, Chapter IV focuses on the sources of the II-XV centuries, and the part of "Ravzat as-Safa" translated by A.A. Gomaskevich dedicated to Sultan Husayn and his descendants is placed here. (Materialy po istorii Turkmen i Turkmenii. Moskva: 1939.-S. 535.). As mentioned above, the translation of "Ravzat as-Safo" into Uzbek was started by Munis, and Ogahi is now continuing this work. Later, the poet also translated the part of this great historical work written by Rizaquli Khan into Uzbek. Today, along with the work "Ravzat as - Safo" written by Mirkhond and Khondamir, the work "Ravzat as - Safoi Nasiriy" translated by Ogahi is kept in the Institute of Oriental Manuscripts of the Russian Academy of Sciences in St. Petersburg.

CONCLUSION

During the Timurid era, the development of science and the state's patronage of science created many scientists in all fields. As a result, people who are well-versed in this field have grown up in the science of history. As one of such persons, Mirkhond left behind a work of his own. We can make the following conclusions about the chapter:

- "Ravzat as - Safo" is a work written in prose style and it covers the history from the creation of man to the time when the historian lived;
- The work consists of seven books, the second half of the sixth book and the seventh book belong to Khondamir;
- The ancestors of Mirkhond and Khondamir were well-educated people of their time, and when they wrote the historical work, they carefully studied the historical works before them and covered the events of their time in detail;
- This work contains valuable information about Movarounnahr, Khorasan, Iran, India, the Caucasus and the periods covered by the work;
- "Ravzat as - Safo" has been published in Iran, Spain, England, France, and Russia.

Taking all of the above into account, we can say that this work is a valuable source of great importance for science.

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