

The Role of the Hafiz-I Abru's Written Heritage in the Historiography of the Timurids Period



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ABSTRACT: Historical works written in Movarounnahr and Khorasan in the 14th-15th centuries occupy a special place in Eastern historiography in terms of their writing style and scope of the topic. Because they were the basis for the development of the field of historiography and the emergence of new directions in it. The development of the field of historiography is primarily due to the patronage of Amir Temur and the Timurid princes, as well as the merits of the great historians who lived in that time. To date, there are a number of studies on the history of Amir Temur and the political and cultural life of the Timurid period, in particular, on the works of historians of this period. However, little attention was paid to the role of the scientific heritage of historians who lived during this period in the development of the field of historiography. This article analyzes the role of the scientific heritage of one of the famous historians and geographers of the Middle Ages, Hafiz-i Abru, in the historiography of the Timurid era. For this, the contribution of the historian to the development of the cultural life of the Timurid period, especially in the field of historiography, in connection with the history of this period, will be highlighted. The significance of the scientific heritage of Hafiz-i Abru in the study of the history of Amir Temur and the Timurid period is discussed. The similarities and differences of the historian with other historians of his time are analyzed.

KEYWORDS: Hafiz-i Abru, historiography, Amir Temur, general history, Bihdadiniy, zayl (continuation), collection, "Zubdat al-Tawarikh", Sultaniya, Timurids, chronicle, Mawara al-Nahr, historical treatise, Herat, Ilkhanids, story-writer, bakhshi, safarname.

1. INTRODUCTION

It is known that in the first half of the 14th century, the political turmoil in the Ulus of Chingisids had a negative impact on the socio-economic and cultural life of the Central Asian region. As a result, the activities of the Mawaraunnahr and Khorasan schools of historiography, formed on the basis of the traditions of Muslim historiography, stopped from the beginning of the 14th century until the 90s of the 14th century, and a gap was created in the base of chronicles of historical processes for almost a century.

During this period, the Mawara al-Nahr historiography tradition completely stopped, although this process was still partially in progress in Khorasan, historical works covering several years (in particular, 1306–1360) and significant historical events (such as the Sarbadars movement) had not been written. Sources covering Mawara al-Nahr's the history of this period were written mainly in the regions outside Mawara al-Nahr (mainly in Khorasan) [5.30]. It is mentioned in some studies that the problems related to lack of materials are obstacles to studying this period [40.81].

In contrast to the Ilkhanid state (1256–1333), the Chaghatay Ulus (1224–1370) did not have established traditions of palace historiography in the 13th-14th centuries. Also, there was a break in this process from the period of Ilkhani Sultan Abu Said Bahadur-khan (1305/1316-1335) to the period of Mirza Shahrukh (1377/1397–1447) in Khorasan (1406). Traditional historiography was restored during the reign of Amir Temur (1336/1370–1405) in Mawaraunnahr and during the reign of Mirza Shakhruh (1377/1398–1447) in Khorasan.

Hafiz-i Abru (1361–1430), one of the historians of the Timurids period, initially started to record the historical events that took place in Mawaraunnahr and Khorasan from the beginning of the 14th century to Amir Temur's entry into the field of political struggle [28.15-16]. Because of this, the traditions of Mawaraunnahr and Khorasan historiography were reconstructed under the name "Historiography of Timurids period".

METHODS

the issue is covered using the following methods: of historicity, analysis, synthesis, comparative analysis, retrospective (evaluation from the point of view of the historical period), descriptive, statistical analysis, classification and summarization of facts.

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MAIN RESULTS AND CONCLUSIONS

The earliest examples of the historical works written in the 14th-15th centuries that have reached us were written by representatives of the historiography school formed in the palace of Amir Temur, such as Ghiyas al-Din Ali Yazdi (end of the 14th-beginning of the 15th century) and Nizam al-Din Shami (d. 1412), based on reliable sources and personal testimonies. The tradition of historiography started by them was continued by Hafiz-i Abru, Sharaf al-Din Ali Yazdi (1393–1456), Fasih Khavafi (1375–1442), Abd al-Rarazzak Samarkandi (1413–1482), Mirkhand (1433–1498), Khandamir (1475–1535) and other historians. In these sources, the history of the period was covered in different directions, and each of them is important in studying the history of this period [10.17].

Amir Temur's interest in history and the fact that he frequently brought a group of Persian-speaking chroniclers and Uighur bakhshis with him during his military campaigns and assigned them to record historical processes were the main influences on the development of Khorasan and Mawara al-Nahr historiography in the 14th-15th centuries. Because the historian Hafiz-i Abru paid attention to history, his listening to historical stories, and his interest in this field in general were presented in "Zubdat al-Tawarikh" with evidence [22.5b]. Although Ibn Arabshah depicted Amir Temur as a negative character in his book "Ajaib al-maqdur", he wrote that "Temur used to read and listen attentively historical books, ... – both on the road and settle down" [27.398]. So, records in historical sources demonstrate that Amir Temur contributed to the development of mediaeval historiography as a person who was knowledgeable about history, with the opportunities he created for historians.

Mawlana Shihab al-Din Abd Allah bin Lutf Allah bin Abd al-Rashid al-Bihdadini al-Khawafi, one of the great figures of the 15th century historiography, known as Hafiz-i Abru did not give any information about his biography [26.380]. In this regard, we have only a little information that has reached us from the brief memories of contemporaries, his works, and some studies. Although Hafiz-i Abru's notes about himself in his works were brief and scattered, they contain many important facts.

Hafiz-i Abru was born in the year 1361 in Behdodin, near the province of Khawaf, which belongs to Herat, the centre of Khorasan [7.12; 12.40; 20.9; 21; 34]. He studied in Hamadan and gained knowledge of the Quran, hadith, tafsir, history, geography, literary sciences, Arabic calligraphy, and engineering from a young age. He began his career as a *katib*¹ in Sultan Ahmad Jalayir's (?/1382-1410) divan. [32.5]. There is no information about his family, ancestors and children in the sources. It is only known that his father was Lutf Allah and his grandfather was Abdal-Rashid.

Amir Temur led an army to the territories of Khorasan and Iran in 1384 and went up to the Sultania. During this campaign, Hafiz-i Abru was in Sultania, where he met Amir Temur. The Sahib-Qiran paid attention to him because of his letter written to Amir Temur on behalf of Sultan Ahmad Jalayir. [33.19]. It can be concluded that Hafiz-i Abru started to serve for Amir Temur in these years. Because Hafiz-i Abru in his work "Zayl-i "Jomi al-tawarikh"-i Rashidi" noted that he wrote a letter to Isa and A'jaki who were in the Qazvin fortress on the 24th day of Sha'ban 788 AH (September 19, 1386 AD) by the order of Amir Temur [25.242]. On another note, it is mentioned that he finished the book of letters accordance with supreme order. [28.15; 25.288].

The date of Hafiz-i Abru's death was recorded in Fasih Khawafi's "Mujmal-i Fasihi" that it was on the third day of Shawwal 833 Hijri (June 24, 1430 AD) [14.281].

¹A *katib* (Arabic: كَاتِب, *kātib*) is a writer, scribe, or secretary in the Arabic-speaking world, Persian World, and other Islamic areas as far as India.^[1] In North Africa, the local pronunciation of the term also causes it to be written *ketib*. Duties comprised reading and writing correspondence, issue instructions at the command of the person in charge and archiving documentation.

Because of thoroughly studying the works of Arab geographers, Hafiz-i Abru sought to collect more information about the geography of the countries during his journeys with Amir Temur during his campaigns after 1386, and this knowledge later became the basis for writing the work "Geography". [24.7a-9b]. After Amir Temur's palace was open for Hafiz-i Abru, he was known as a skilled chess player and became one of Amir Temur's close friends [11.342; 40.96].

Shihab al-Din Abd Allah personally participated in the international relations of the Amir Temur state as an ambassador in the diplomatic corps with his special assignment. He wrote about this in "Zubdat al-Tawarikh": "I am the author of this collection. Together with Mawlana [Abd Allah Lisani], we visited Yildirim Bayazid. We did not understand Turkish sentences well, and he understood Persian, but there was an interpreter among us, he (Boyazid) asked a question about events..." [22.333a].

During the military campaigns of Temur, Hafiz-i Abru managed the construction of the Baylakan (or Barlos) canal, which supplies water to the city of Baylakan, for a month on the basis of a higher order. This process was written in "Zubdat ut-tawarih" as follows: "...I am the author according to the decree... I controlled the works that the yasaqids of the army (those sentenced to punishment) were engaged in this work (the construction of the Baylakan canal) and that the state emirs were in charge of them" [23.1011].

In his works, Hafiz-i Abru partially mentioned the processes of historical events related to Amir Timur in which Temur

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participated. For example, in the preface of "Zayl-i 'Zafar-name'-i Shami": "At that time I was an official of his excellency and I mentioned the experiences (below)" [26.380]. In "Zubdat al- Tawarikh", it was mentioned with the words: "... the truth is that the subject of this complaint is nothing but our testimony" [22.3b]. It can be seen that Hafiz-i Abru personally participated in the campaigns of Amir Temur as a historian, observed the historical events related to him and recorded them. In this regard, it was emphasised many times in the process of the statement of facts in "Zubdat al-Tawarikh".

At the same time, the author emphasizes his participation in the realities in the text of the work with the following phrases: - "this man, the author of this book, with Mavlano Shihobiddin Lisoni, from the Tugchi Gate to the Taborak Castle [there] where was a part of the walls of Isfahan, we crossed during a day, we counted 28 minarets that were raised [to the sky]... There were these kinds of minarets on the other side of the city... This event happened at the end of the month of Shawwal in 789 [23.667]; - "The author was present at the capture of Mohon fortress..." [23.748]; - "I heard from His Highness..." [23.767]; - "The author of this book was His Excellency's official during this journey (Delhi campaign)..." [23.852]; - "...I ...I was also one of the officials this time (conquest of Halab (Aleppo))." [23.912]; - During the occupation of Ba'labak fortress, "We, the author of this book with the glorious emir of Islam (Amir Temur) and Mawlana Shihab al-Din Abd Allah Lisani-may his grave be filled with light, reached the threshold of this fortress together..." [23.916] and so on.

In general, Hafiz-i Abru's participation in historical processes from 1386 to the death of Amir Temur in 1405 as a historian, diplomat, mirza, chess player, and engineer is also shown by the above examples recorded in his works. So, the historian wrote the historical events of these years on the basis of the events that he personally witnessed and heard from trustworthy witnesses, as well as the sources and official documents available in his time. Furthermore, it is clear that he wrote the historical events of 1305-1360 based on the primary sources of this period. Although those sources have not reached us, their content has been preserved through the works of Hafiz-i Abru.

The above-mentioned evidence of Hafiz-i Abru's direct connection to the historical events of Amir Temur's period means that his works are more important in studying the history of 1336-1405 than those of other historians who wrote the history of Temur. Also, he had an opportunity to directly use the court's official documents from this period.

As a result of the political struggles that started in Samarkand after the death of Amir Temur, Hafiz-i Abru returned to Herat at the invitation of Mirza Shahrukh along with many scholars. He served in his office until the end of his life and made a worthy contribution to the development of historiography of the Timurids period. Hafiz-i Abru wrote more than 10 works and treatises on historical and geographical topics at the request of Mirza Shahrukh, and later became the leader of historians gathered in Mirza Shahrukh's palace. As a chronicler historian, he wrote palace chronicles there along with 15th century historians such as Muin al-Din Natanzi, Fasih Ahmad Khawafi and Taj al-Din Salmani.

As a result of the analysis of the research on the scientific heritage of the historian Hafiz-i Abru, it was revealed that there are 14 of his works (8 large-scale historical works and 6 treatises). His works are listed by researchers as follows: W.Barthold (1869-1930) 2 [6.74-97], Ali Akbar Dekhudo (1879-1956) 8 [13.7683], Felix Tauer (1893-1981) 11 [37.252], Yu. Bregel (1925-2016) 11 [11.341-349], Khanbaba Bayani (1910-1997) 11 [7.1-61] Mail Harawi (1951-2021) 9 [20.7-40], Said Kamal Jawadi (born in 1952) 11 [28.17-18]. John Woods, in his article "The rise of Timurid historiography", based on the information of Felix Tauer, cited 6 works and 5 treatises of the historian [40].

His works: 1. "Zayl-i Jomi at-Tawarikh-i Rashidi" [25] ("Continuation of Rashiddin's "Jami at-tawarikh"); 2. "Zayl-i "Zafar-name"-i Shami" [26] ("Continuation of Shami's "Zafar-name"); 3. "Jughrafiya-yi tarikh-i" ("Historical geography") [24]; 4. "Zayl-i "Tarikh-i Tabariy" ("Continuation of "Tarikh-i Tabariy"); 5. "Tarikh-i hazrat-i Sahib-Qiran-i" ("History of Hazrat Sahib-Qiran"); 6. "Tarikh-i Shahrukh Mirza" (History of Shahrukh Mirza); 7. "Majmue-yi Hafiz-i Abru" or "Tarikh-i Hafiz-i Abru" ("Hafiz-i Abru Complex"); 8. "Majma' al- Tawarikh-i Sultaniya" ("Complex of History of Sultans") or "Zubdat al-Tawarikh" ("Cream of Histories").

Treatises: 1. "Tarikh-i Al-i Muzaffar" ("History of the Muzaffarids Dynasty"); 2. "Tarikh-i muluk-i Kart" or "Tarikh-i salotin-i Kart" ("History of the Kurdish sultans") 3. "Tarikh-i amiro-ye Sarbadoriya" or "Sarbadoriya va haqiqat-i kor-i eshon" ("History of the Amirs of Sarbadars"); 4. "Podshahi-ye Togo Temur" ("Kingdom of Togo Temur-khan"); 5. "Podshahi-ye Amir Vali" ("Kingdom of Amir Vali"); 6. "Tarikh-i Amir Arghunshah" ("History of Amir Arghunshah") [28.17].

They were the first examples of Hafiz-i Abru's work as a historian, and although there are no records of the date of writing, it can be assumed that they were written before the author started to serve for Mirza Shahrukh (1405). Since all of them were included as separate works in the historian's "Majmua", written during the period of Mirza Shahrukh.

Hafiz-i Abru prepared new copies of the works "Tarikh-i Tabariy" and "Jome' at-Tawarikh" in addition to writing works on historical and historical-geographical topics [11.342].

It is clear from the large number of historical and historical geographical works and the wide scope of their topics that Hafiz-i Abru made a significant contribution to the historiography of the 14th-15th centuries. After all, Iranian scholar, Khanbaba Bayani, wrote in his research: "Although Hafiz-i Abru knew various sciences, he became famous for historiography" [8.18].

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Nevertheless, his works contain separate chapters and information on several fields of science of the 14th-15th centuries.

Historical works written during the period of Amir Temur and the Timurids have a special role in the history of Central Asian historiography in terms of the number of historical works and the comprehensiveness of their topics. They have been involved in many studies over the past two centuries. In addition, their translation and scientific explained publications were made in English, Russian, German, Arabic, Turkish and Uzbek languages. But they covered a wide range of topics that require critical study. A separate research is necessary to examine each author's contribution to the Muslim historiography of the 14th-15th century in detail. According to that, the role of historian Hafiz-i Abru in the development of Amir Temur and the Timurids school of historiography will be analyzed below. The implementation of this task will serve to show the specific features of the Mawarannahr and Khorasan's historiography in the 15th century and its place in the history of the cultural life of Eastern countries, particularly Central Asia, as well as the contribution of Hafiz-i Abru to it.

Majority parts of historical works that were written during the Amir Temur and Timurid's period were written in the Herat historiography school, which was established in the reign of Mirza Shahrukh. First of all, Sahib-Qiran, and then Mirza Shahrukh and his children had a key role in the formation of this historiography school. After the death of Amir Temur, Mirza Shahrukh created conditions for majority of the scientists who gathered in Samarkand to continue their activities in Herat. As a result, historian and geographer Hafiz-i Abru, among the ulamas who served Amir Temur for many years, returned to his homeland on a special invitation and brought the historiography of the Timurid period to a new stage with his prolific scientific works.

Without denying the fact that historiography existed in Khorasan before Amir Temur and the Timurids' period, it can be said that a historiography school complex was formed during the reign of Mirza Shahrukh. The unique feature of the historiography of the Mirza Shahrukh's period was that, in contrast to the period of Amir Temur, much emphasis was given to writing historical works based on several directions. It is evident clearly in the contribution of Hafiz-i Abru, who led the historians gathered in Mirza Shahrukh's palace for more than 20 years with his works.

The historiographies were written in the historiographical schools of Herat and Samarkand in the 14th-15th centuries can be classified according to their subject in the following directions: - **General history**; - **History of particular countries and regions**; - **Historical geography**; - **Dynastic history and genealogies**; - **History of particular political figures**; - **History of particular events**; - **Safar-namas**; - **Works of Zafar-name Kind**; - **Siyasat-namas**; - **Chronicles**; - **Zayl (continuation) chronicles**; - **Autobiographies**; - **Hagiographies**; - **Ziyarat-namas (Pilgrimages)**; **Story-writers of records of bakhshis** and other types of historical works and official documents. Also, the historical works written in this period can be divided into the categories of - historical treatise, - historical work and - historical collection, based on the generality of the content. Also, the historical works written in this period can be divided into the categories of "historical treatises", "historical works", and "historical collections", based on their general content.

In the works of the historian Hafiz-i Abru, unlike other historians of the 14th-15th centuries, we can see almost all of these directions. He wrote a work related to each of the above directions, or a collection covering several of them. The historian began his first activity in historiography by writing historical treatises, and in them he tried to cover short historical periods, such as the history of **certain countries, regions, individuals (political figures), and particular events**.

Hafiz-i Abru's historical treatises such as "Tarikh-i salatin-i Kart", "Podshohi-ye Togoy Temur va podshohi-ye Amir Vali", "Tarikh-i Amir Arghunshah" and "Tarikh-i Al-i Muzaffar" appropriate to this category. They covered the political activities of the emirs and their family members who ruled various regions of Khorasan and Iran during the reign of Ilkhani Sultan Abu Said Khan, and who became independent in their province after the death of Abu Said. Writing history on the basis of such a brief outline allows the author to write more broadly on a topic and for the readers to gain in-depth knowledge of the topic.

In source studies, **the history of individual persons** (political or religious figures) included in the series of biographical works is a direction that originated on the basis of the writing of "Sirat" books in Islamic historiography. Hafiz-i Abru's works such as "History of Hazrat Sahib-Qirani", "Tarikh-i Shahrukh Mirza" were written in this genre of 15th century historiography. This trend in historiography was created based on the need to legitimize the dynastic history and biographical histories of political figures, mainly their lineage and the position they hold.

About the origin of the Sarbadars movement, which received little attention in the sources of the 14th-15th centuries, and its leaders were explained in detail in his work, "Tarikh-e amiro-ye Sarbadoriya" (History of the Amirs of Sarbador or "Sarbadoriya va haqiqat-e kor-e Eshon"). In addition to the history of this movement, it also describes the socio-political processes of Mawarannahr, Khorasan and Iran in the middle of the 14th century.

Hafiz-i Abru was one of the first in the historiography of the Timurid era to write two historical works on **general history** and became one of the Muslim historians such as Tabari, Ibn al-Asir, Juwaini and Rashididdin. This genre is an important direction in Muslim historiography. Hafiz-i Abru wrote his works in this series based on Rashididdin Fazlullah Hamadani's (1247-1318) principle of considering the history of Eastern countries as a part of world history.

Hafiz-i Abru wrote his first work devoted to general history "Majmua-yi Hafiz-i Abru" during the years 1415-1418 according to Mirza Shahrukh's order. According to the tradition of general history, the work includes events from the earliest times to the years of the author's life (1412). The special features of this historiography are that, in addition to using the works of

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his predecessors such as Tabari, Rashid al-Din, and Shami, the author also added "Zayl" (continuationally) history written as a chronological supplement to these works.

"Majma' al-Tawarikh-i Sultaniya" written by Hafiz-i Abru (1361-1430) in the years 1413-1427 is the historian's second historiography dedicated to general history, which was commissioned by Mirza Shahrukh and sponsored by Mirza Baysunghur. The collection of 4 volumes contains the events of the period from the beginning of life on earth to 1427. Its 4th volume entitled, "Zubdat al-Tawarikh-i Baysunghuriy", was written in 1423-1427 and dedicated directly to the author's period (events in 1336-1427).

Hafiz-i Abru's works, "Majma' al-Tawarikh-i Sultaniya" and "Majma' al-Tawarikh-i Sultaniya", are the only works written in the **historical collection** direction of Timurids' period historiography. After all, they are considered collections that include several works and treatises of the author. Also, some historical works, which have not reached us, were also included in these collections.

Fasih Ahmed Khavafi's (1375-1442) chronicle, "Mujmal-i Fasihi", written in the kind of historical chronology, Mu'in al-Din Natanzi's (XIV-XV) "Muntakhab al-Tawarikh-i Mu'ini" written on the basis of notes and narrations of Uyghur Bakhshis [30.3-4], Abd al-Razzak Samarkandi's (1413-1482) "Matla-i sa'dayn va Majmai Bahrain" [1] written in the style of "Zubdat al-Tawarikh", Mirkhand's "Rawzat al-Safo" [29] and Khondamir's "Habib al-Siyar" [16] works are also examples of historiography of the Timurid period related to general history.

From the use of terms and expressions related to the Turko-Mongolian languages in the writing of the first chronicles, which were written in the 15th century, it can be concluded that they were written based on the methodology of Ala al-Din Ata Malik Juvayni and Rashid al-Din. Because, among the historical works in Arabic, the books "Tarikh-i Jahangushay" and "Jami al-Tawarikh" served as a guide and theoretical program for historians of the 15th century, and secondly, they served as a source base for writing their histories. Also, the notes of Bakhshis (Bitiknavis), which were one of the main sources for the writing of these works, were mainly written in Turkic and Uyghur languages. This situation is observed especially in the works of Hafiz-i Abru.

Hafiz-i Abru wrote the first work on **historical geography** during the period of Amir Timur and Timurids. His work "Jug'rofiya-ye tarikh-i" or "Tarikh-i Hafiz-i Abru" [24] is the second of the works in this direction written in Persian after "Hudud al-Alam". Before Hafiz-i Abru, historical-geographical books were mostly written in Arabic in the 10th-12th centuries. By the 15th century, there was a need to translate them into Persian and record the objective and subjective changes that occurred in the geography of the regions during the 12th-14th centuries. As a result, on the basis of Mirza Shahrukh's special instructions, Hafiz-i Abru translated the historical and geographical sources in Arabic into Persian and added them to the work "Geography" based on the subsequent changes in the geography of the regions [24.123a-344b]. Moreover, for the first time, the geography of Khorasan, especially Herat and its surrounding areas, was covered in detail by Hafiz-i Abru in his work [24.221b-469b]. The information that Amudarya changed its watercourse from the Hazar Sea (Caspian) to the Khorezm Lake (Aral) is also known in science through Hafiz-i Abru's work "Geography" [24.34b-35a]. Hafiz-i Abru made a great contribution to the development of the geography in the Timurids' period, recording the knowledge he gained about the geography of the regions as a result of his many years of travels in the work "Geography" [9].

Another contribution of Hafiz-i Abru in the formation of the historiography Herat school was that his works on historical topics formed the basis for the emergence of several new directions in historiography. Also, his scientific activity contributed to the development of current directions in historiography. In the work "Geography", in contrast to the existing works related to this direction, in addition to the geography of the regions, it also mentioned about their brief history. Fasih Khawafi, Abd al-Razzak Samarkandi, Mirkhand and Khondamir used his works as a primary source in writing their works because of these merits of the historian in the historiography in the 15th century [1.4; 14.18; 16.24] and those who followed his methodology. In particular, in the works "Rawzat al-Safo" and "Habib al-Siyar" in addition to use of Hafiz-i Abru's historical works as a source, it can be observed that the work "Geography" was included as a geographical chapter in them.

Hafiz-i Abru's work "Zubdat al-Tawarikh" is famous for covering not only theoretical but also practical problems of historical geography. In this book, the author, together with the map of the Earth drawn by himself, paid attention to the issues of mathematical geography and geodesy, such as the longitude and latitude of geographical areas and regions, and made a great contribution to the development of these fields.

Hafiz-i Abru's work "Geography" can be said to be the introduction of 15th century **safar-name**. Because he was on a trip to Mawaraunnahr, Khorasan and many cities of Arab lands until he joined the service of Amir Timur's court (in 1386) [20.27]. After that, he took part in Sahibqiran's military campaigns, diplomatic missions, and creative activities as a representative of the historian and recorded in his memoirs what he had seen and experienced about the geography of the regions. [23.1011]. He also added a map of the globe and maps of Mawaraunnahr and Khurasan provinces to the work "Geography" [24.2a-3b, 2226.].

"Xitoy safari kundaligi" ("Chinese Travel Diary") [17] by Ghiyas al-Din Nakkosh, who represented Mirzo Baysunghur in the ranks of the ambassadors sent to China by Mirza Shahrukh, and "Safarnamai Hindiston" ("India Travel Book") [2] by Abd al-Razzaq Samarkandi, one of the representatives of the delegation sent to India, are rare examples of travel books of this period. It is important to note that Ghiyas al-Din Naqqash's "Chinese Travel Diary" has reached us through Hafiz-i Abru's "Zubdat al-Tawarikh".

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By the 15th century, histories were written in the genre of **dynastic history and genealogies**. The work "Muiz al-Ansab" written by an unknown author is a rare example of the genre of genealogy written during the reign of Mirza Shahrukh. It contains the genealogy of Amir Temur's descendants, which was the only genealogy written in the 15th century. As a result of our research, I came across a hint in the work "Zubdat al-Tawarikh" that confirms the conclusion [39.6] that this work may have been written by Hafiz-i Abru. In a chapter titled "A brief summary of the history of Amir Sahibqiran" of Hafiz-i Abru's work "Zubdat al-Tawarikh" [22.3a- 10b], it was written: "Hazrat Sahibqiran - may God enlighten his evidence - during his lifetime and the number of his grandchildren reached almost one hundred, as it is recorded in the genealogy of Humayun's descendants" [22.9a]. Because, in Hafiz-i Abru's writing style once mentioned an issue that had to be mentioned in another place, it was common to use sentences like "it was ... noted", "... mentioned", "... said" in such and such a place [22.9a,362b]. Additionally, the fact that Abd al-Razzaq Samarkandi mentioned Hafiz-i Abru in "Matla-i Sa'dayn" as "... the most knowledgeable of genealogists, chroniclers..." [1.483] also confirms this opinion.

Like Hafiz-i Abru, Nizam al-Din Shami and Sharaf al-Din Ali Yazdi, in the first chapter of "Zubdat al-Tawarikh", the family tree of his ancestors up to Amir Temur's fourteenth grandfather, Alan-Quva, and the chain of his descendants who lived during his lifetime were presented. Later representatives of Timurids historiography continued this series using this tradition.

He also contributed to the direction of recording the history of the rulers' triumphant campaigns, which became a tradition in the palace historiography of the ancient and medieval Eastern countries, through his works such as "Tarikh-i Hazrat Sahib-Qirani", "Tarikh-i Shahrukh Mirza" and "Zubdat al-Tawarikh-i Baysunghuri". The works in **the kind of Zafar-name** were also written during Amir Temur reign, the first examples of them were "Ruz-name-i futuhat-i Hindiston"

[15.7] by Nasir al-Din Umar, and "Ruz-name-i ghazavat-i Hindiston" by Ghiyas al-Din Ali Yazdi. The work mainly describes Amir Temur's campaign to India and the construction of the Samarkand Jame' mosque, which was started after that. Another one is Nizam al-Din Shami's "Zafar-name-i Shahi" [31.527], which for certain reasons did not include the events of the last two years of Amir Temur's life (1404-1405).

One of the ideal chronicles of Amir Temur's victorious campaigns history is Sharaf al-Din Ali Yazdi's "Zafar-name-i Temuri" [35], and the second is Hafiz-i Abru's book "Zubdat al-Tawarikh-i Baysunghuri". From the last Timurid period to the 20th century, "Zafar-name" began to be written in the historical and fiction categories. In the works of the Zafar-name kind, the main focus is on the military campaigns of the rulers aimed at conquering the countries, and other issues are highlighted in order to complete this topic. Also, since most of the works in this series were written on the basis of the orders of the padishahs, the conquest of countries issues were often interpreted as conquest.

In the study of the history of Middle Eastern countries, the works of the **siyasat-name** series are also important. Because they cover important issues related to the structure and activity of the central state apparatus. Although Hafiz-i Abru did not write a special work or treatise in this direction, he described his theoretical and programmatic ideas in the kind of the **siyasat-name** "Zubdat al-Tawarikh". For example, political issues such as how, on the basis of Islamic philosophy kingship is achieved by divine grace [23/1.1009], the status of ruler [23/1.452,553,572,722,746,891,921], statehood [23/2.309-315,351-352,556,691], and how, according to what basis, the state officials reach the rank or deprivation of duty they hold under the padishah [23/2.271], justice [23/2.1007], oppression [23/2.66,148,654], battle and its manners [23/2.261,432,888] are among them.

One of Hafiz-i Abru's greatest contributions to the historiography of the 15th century is appeared in his knowledge of writing "Zayl". In historiography, the term "**Zayl**" (**continuation/appendix/addition**) was first used as a separate genre by Hafiz-i Abru. It is called "zayl" to write the events of a later period as an addition to the work of a previous historian. Also, a work in the Zayl genre can be not only a chronological continuation, but also a substantive continuation. Chronological features are mainly observed in historical works, while substantive (or thematic) features are more occurred in jurisprudential (fiqh) works in the form of "Sharh" and "Hashiya".

Hafiz-i Abru introduced as the main rule of this trend that the name of the work written in the genre of "zayl" should reflect which author's book it was written as a supplement. For example, in the form of "Zayl-i "Jami al-Tawarikh"-i Rashidi" [25] (that is, "continuation to Rashidi's work "Jami al-Tawarikh"). This work is one of the historical records of the historian written in the Zayl genre, and along with adding the history of Genghis Khan's descendants after 1304 to Rashid al-Din Fazl Allah Hamadani's work "Jami al-Tawarikh", it provided historical realities up to 1393. More specifically, the history of Chingizids from the death of Ilkhani Ghazon Sultan (1271/1295-1304) to the death of the last khan Sultan Abusaid Bahadurkhan (1335) and the history of Mawara al-Nahr, Khorasan, Iran, Azerbaijan and Iraq from 1335 to 1393 were added.

Another "Zayl" of the historian adding history to "Tarikh-i al-Rusul wa al-Muluk" from the Abbasid caliph Muqtadir (908-932) to the time of Caliph Musta'sim (1242-1258) is "Zayl-i Tarikh-i Muhammad-i Tabari". A copy of this work is still unknown, but it has reached us through "Majmua-yi Hafiz-i Abru".

Another Hafiz-i Abru's "Zayl" is "Zayl-i "Zafar-name"-yi Shami" [26], the work was written as an addition to the book "Zafar-name" of Nizam al-Din Shami, adding the events of 1404-1412. This work was written in 1412 and served as the main source for all the works related to the history of Amir Temur on the last days of Sahib-Qiran's life. Taj al-Din al-Salmani's "Shams al-Husn" [36] (or "Tarikh-name"), which was written during the reign of Mirza Shahrukh, although it is not mentioned that it is "Zayl" from the name, but in content it is similar to Nizam al-Din Shami's "Zafar-name" from 1405-1409, written as a supplement to short historical events. In "Zubdat al-Tawarikh" Hafiz-i Abru used **biographical and tazkira information** about

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the famous rulers, scholars, religious leaders, writers and poets of his time in many places. Although the historiographies written under the influence of "Zubdat al-Tawarikh" such as "Rawzat al-Safa" and "Habib al-Siyar" during the last Timurids period are related to general history, writers' tazkiras (in particular, "Tazkirat al-shuara" [3]) and *manoqib*s were also used effectively to write. Because they have special chapters dedicated to the lives and activities of famous people such as Amir Temur and scientists, poets, writers, pirs of tariqat (religious leaders), historians, doctors, and statesmen who lived in the Timurids period [16,295,462,520]. These two works differ from the chronicles written during the Timurid period in these aspects.

The works of this genre provide information on the development processes of cultural life based on the life and creative activity of scholars, as well as on the life and activity of the representatives of the tariqat and the path they took, as well as on various political and social processes of the history of the time they lived.

During his military campaigns, Amir Temur took with him a group of palace chroniclers, consisting mainly of Persian chroniclers and Uyghur Bakhshis, and ordered them to record the events. On this basis, records of **chroniclers and Bakhshis** served as a source for most of the above-mentioned chronicles. As well as **official court documents** (decree, waqf-name, inyat-name, wasiqa, barot, deed, sulh-name, fatwa documents, deed of marriage, etc.). Amir Temur and Mirza Shahrukh's letters to the rulers of different countries, his **letters** to emirs, and letters from padishahs and emirs addressed to them are also important sources of history. These letters were also included as excerpts in the work "Zubdat al-Tawarikh". For example, the letter of the ruler of Khorasan, Shah Shuja to Amir Temur [23.61], and the letter of the Chinese emperor to Mirza Shahrukh [1.347] are among them.

CONCLUSION

Hafiz-i Abru, who worked as a katib and historian in the courts of Amir Temur and Mirza Shahrukh, was different from other historians of his time followed in that he historical processes and recorded them in chronicles. Naturally, most of the official documents were compiled by him, or the historian had the opportunity to use the necessary part of them to write his works. This, in turn, increases the level of reliability of the historian's scientific heritage.

Another contribution of Hafiz-i Abru in historiography is that he created the theoretical basis of the historiography of the Timurids period. Because he created the historical philosophy of his time on the basis of such ideas as history and its definition, the meaning of this word, the benefits of history, the need how to understand history, the position of the historian, how he should relate to historical processes [24.9b-10a]. Thus, historians in the 15th century wrote their works based on these theories.

According to Hafiz-i Abru, "history" was defined as follows: "History is the definition of time in the dictionary, and in the exception, it is the definition of time, the emergence of a nation, or the emergence of a state, or, an example of the occurrence of a strong flood or an earthquake is the occurrence of a major event, such as the occurrence of some event concerning the earth [planet]" [24.9b].

Hafiz-i Abru is one of the historians of the 15th century who wrote based on the content of his works. He filled the gaps in the history of the Eastern countries that were not reflected in the historical books with his three "Zayls". In particular, he provided information on the history and geography of Khorasan from the time of the Arab caliphate to his time. Hence he became the Sultan of 15th century historians in Herat. In general, Hafiz-i Abru made an incomparable contribution to the historiography of Amir Temur and the Timurids period, both theoretically and practically.

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