

The Role of «Muntahab Ut-Tavorikhi Mu'inî» and the Works of Russian Temurist Scientists in Studying the Military Art of the Time of Amir Timur and the Timurians

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Abstract: This article provides information about the military management system of Amir Temur in Mu'iniddin Natanzi's «Muntahab ut-Tavarikhi Mu'inî» and scientific research works, treatises, and scientific-literary publications conducted by Russian Temur scientists. At the same time, in the following years, special attention was paid to the issues of truthful coverage of Amir Temur's personality.

Keywords: Military management system, temurologists, military titles, soldiers' salary, «Tuzuklar», Muntahab ut-tavarikhi Mu'inî, «Tarihi Khani», «The Sources of the Creativity of the Timurids», «In Memory of Amir Temur and Ulugbek's Contemporaries», «Ajayib al-maqdur fi tarikhi Taimur».

The author of the work entitled «Muntahab ut-tavarikhi Mu'inî» (A selection of Muini's histories) related to the Timurid period is Mu'iniddin Natanzi. He was born in the city of Natanz, which belongs to the city of Isfahan and is located about twenty farsahs away from it. According to Ch. A. Storey's information, he was originally from Seistan. The governor of Fars region served in the palace of Iskandar Mirza in Timurid. According to the words of Davlatshah Samarkandi, «Mu'iniddin Natanzi was among the scholars and poets who gained fame in Iraq and Persia during the reign of Sultan Iskandar, he was the leader of his time in science, and he wrote the status and status and history of Mirza Iskandar.»

The exact name of this work, which was written by Natanzi and has survived to our time, is not known. He is known as «Anonymous Iskandera» among the scientific community. The work was completed in 1413. There is also a second version of it called «Muntakhab ut-tavarikhi Mu'inî» («Selected history of Mu'inî») and it is dedicated to Temur's son Shahrukh Mirza.

«Muntakhab ut-Tavarikh» is a work written in the form of a general history, which discusses the events and incidents that happened in Muslim countries from the creation of the world to the death of Amir Temur until February 18, 1405. The work consists of an introduction and three appendices.

The first chapter describes the brief history of ancient Iranian and Greek kings, Roman and Vyzantine emperors, Roman popes, ancient Arab and Ethiopian kings. In the second chapter, the history of the prophet Muhammad and his descendants, his caliph Roshidin, the Umayyad and Abbasid caliphs, the descendants of Ali and Fatima, who reigned in Arabia and Egypt, as well as the rulers of Iran and Movarunnahr, who were contemporary with the Abbasids, are interpreted.

The unique and valuable part of the work is its third chapter. Turko-Mongol tribes and their origin, Genghis Khan and his descendants, Mongol khans who reigned in Northern China, rulers of the Chigatai dynasty, Elkhanis, Jaloiris, Shepherds, Muzaffaris, White Horde khans, contains the history of the emirs who ruled Mavarounnahr between 1346-1370.

In writing the third part of the work, the author widely used works such as Tabari, Juvaini, Rashiduddin and «Tarihi Khani» written in Turkish.

The text of *Muntakhab ut-TaVarikhi Mu'ini* was published in Iran in 1957 by Jacques Aubin. His manuscript copies are available in the libraries of St. Petersburg, England, France and Iran. About this work and some pictures in it G'. Published by Karimov in the collections «In Memory of Amir Temur and Ulugbek's Contemporaries» (T.: 1996) and «The Sources of the Creativity of the Timurids» (T.: 1997).

If we turn to the information about the mention of Amir Temur in Russian sources, V.N. Tatishchev and many other Russian historians relied mainly on information in the Tatar language and supplemented it with Russian and Polish sources. This was done by V.N. Tatishchev himself emphasizes. At this point, first of all, V.N. When Tatishchev says Tatar sources, it is necessary to clarify which sources he means. Because in the Russian historiography of the 18th century, not only the Turkic peoples living on the banks of the Volga, but also the peoples of Central Asia were called Tatars. But when V.N. Tatishchev said that he used Tatar sources, we think that he meant the Volgaboyi Tatars. First of all, the fact that the author's opinions about Amir Temur are often confusing and incorrect forces us to draw such a conclusion. In addition, the authoritative historical works written in the East about Sahibqiran were not written in Tatar or Turkish, but in Persian and Arabic. So, V.N. Tatishchev spoke about Tatar sources, he did not mean Central Asian or Eastern sources. In this case, the question arises as to which Tatar sources the author used. The fact is that until now there is no known source in the history of Amir Temur written in the Tatar language.

It can be concluded that Tatishchev relied only on the stories and legends left over from the time of the Sahibgiron campaigns along the Volga (where he spent a certain part of his life). There are enough reasons to say that the information about the history of Amir Temur in Russian chronicles and stories also originates from these stories and narrations. Because in Russian chronicles and stories, as well as in the works of V. N. Tatishchev, Amir Temur is not called by the Persian name «Tamerlan» as in European sources, but by the Turkish name «Aksak Temur», which gives exactly the same meaning. The fact that the term «Aksak Temur» is used only in Russian sources shows that the roots of these sources go back to the legends spread among the Turkic tribes along the Volga. It is no coincidence that similar information can be found in the works of Ibn Arabshah, who traveled to the Volga. Other Russian historians widely used Ibn Arabshah's work on the period of Amir Timur. From the beginning of the 20th century, the work of Ibn Arabshah attracted the attention of Russian scientists P. M. Melioransky, V. V. Barthold, L. Zimin and was included in their scientific research on various issues of the history of Central Asia.

As a result of Amir Temur's military campaigns, the crisis of the Golden Horde state, whose center is Volgaboyi, had a negative impact on the lives of the tribes living there. This had a great impact on the content and essence of the above-mentioned narratives and stories. But relying only on information in Tatar and Russian language caused V. N. Tatishchev and other Russian historians to express many vague and sometimes completely wrong opinions about Amir Temur. Because in his works, as in Russian stories, «Amir Temur was born in the family of a blacksmith elder in the Blue Horde, he was a very cunning and sly person, and in his youth he was engaged in stealing goods and brigandage.» we find notes about. Similar ideas can be found in the work of the Arab historian Ibn Arabshah, who lived for some time in the cities along the Volga, «Ajayib al-maqdur fi tarikhi Taimur» («Miracles of fate in the history of Timur»).

At the end of the 14th century, European countries were in a very difficult situation. Knowing that they could not adequately respond to the threat of an attack by the Ottoman Turks, the

European kings and the Pope turned their eyes for help to the East, to Amir Temur. Interest in his person and rule grew. The books about Amir Temur by the ambassadors who were in Amir Temur's presence and communicated with him, tourists and merchants who witnessed his military campaigns aroused great interest among Europeans. Correspondence with the kings of France, England, Castile, Byzantium, and Venice is especially important. In this way, several historical sources were created in Europe about Timur and his state from the 15th century. Among them, the memories of ambassador and monk John Greenlaw, merchants Paolo Zane, Beltramus de Mignanelli and Emmanuel Pilotti, Spanish ambassador Rui Gonzalez de Clavijo, captured German soldier Johannes Schiltberger are of great importance. It should be mentioned that the information about Amir Temur, his kingdom, lands under his control, army, methods of warfare collected in Europe at the end of the 14th - beginning of the 15th century is not for the purpose of publication, but for the purpose of publishing information about European kings and Collected for the Pope, they were considered mostly secret documents. That is why this information was not studied for centuries and remained in manuscript form.

In short, after the independence of Uzbekistan, the personality of Amir Temur was completely freed from the historical injustice of the Soviet ideology. In December 1995, the First President Islam Karimov announced 1996 as the year of Amir Temur. «Tuzuklari Temur» was published in several languages. Historical and cultural monuments of that time were restored and written literature was put into scientific circulation.

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